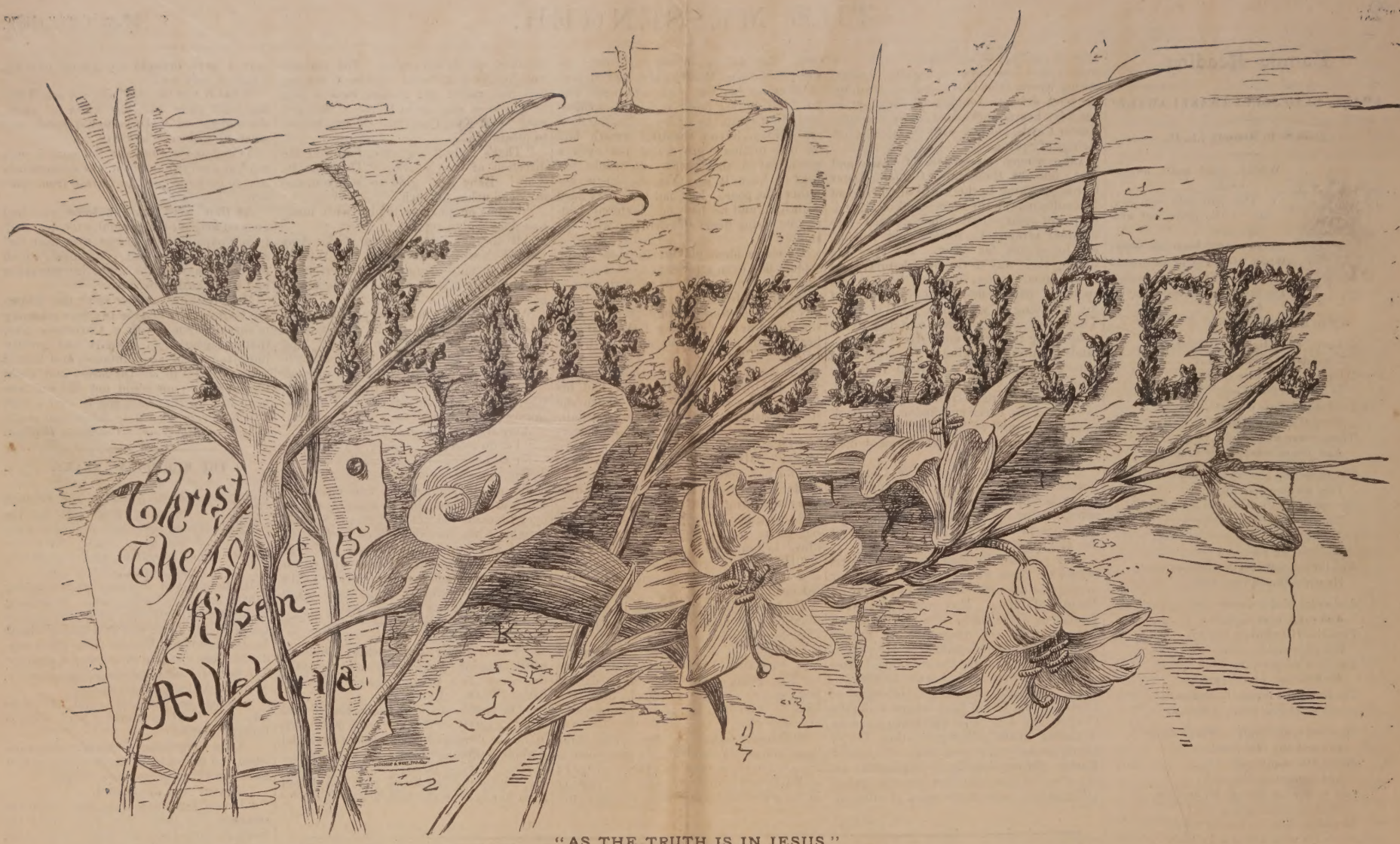

"AS THE TRUTH IS IN JESUS."

VOL. LII.—NO. 12. PHILADELPHIA, WEDNESDAY, MARCH 21, 1883. WHOLE NO. 2515.

GREEK PASCHAL HYMN.

THE Church of God lifts up her voice,
To-day both heaven and earth rejoice;
The gladsome Passover is here,
The Passover of CHRIST most dear.

The Passover that frees from woe,
That binds in chains the ancient foe,
That opens wide the Heavenly gate,
The Lord's own Day we celebrate.

From "very early" until night,
One strain we lift, one shout of might:
With Eucharist the morn arose,
With Alleluias day shall close!

O CHRIST, eternal Pascha, Thou;
And crown for every willing brow;
Thou spotless Lamb, and Victor bright,
Arrayed in more than spotless light,

On this Thy Resurrection-day
Let strife and hate be put away,
That those who in Thy likeness live
May each his brother's wrong forgive.

The earth in festal raiment stands,
The floods for gladness clap their hands,
Then higher still and higher raise,
The true, the living Pascha's praise.

Communications.

For The Messenger.

ON THE CROSS.

By Rev. E. V. Gerhart, D. D.

THE Friday of all Fridays is before us; the day on which Jesus of Nazareth was put to death, not by stoning nor casting Him headlong down a precipice, as His enemies had time and again desired, not by beheading, as John Baptist was executed by Herod, not according to any Jewish custom, but according to the Roman mode of executing slaves, by nailing Him to a cross. That death was a sacrifice of love to God and of love to man, the one all-sufficient atoning sacrifice for the sins of the world.

Why has the faith of the Christian Church for ages been gazing on that horrible deed? Such an event was not uncommon in the Roman empire. Many men both before and since have been thus cruelly executed. But no man fixes on himself, hanging on the fatal wood, the eyes of all races and nations. The names of scores and hundreds of sufferers, whether innocent or guilty, have perished, and no one cares to revive their history or portray their agonies. But the day on which Jesus, the Son of man, was crucified lives on in the hearts of all peoples, and in the services of all Churches, whether Greek, Roman, or Evangelical. Not only does the day live, not only is the event the theme of millions of discourses, but this horrible deed is precious to the heart, yea, more precious than words can express to great and small, to high and low, to scholars and ignorant peasants. Why?

On that cross we see Jesus of His own free will laying down His life to bring into the world a new life, a life victorious over sin and death. He who was the Word made flesh, who observed all the laws of Moses blameless, who honored the authority of the Roman empire, whose history from the day of His baptism was marked by innumerable acts of love and mercy, who taught the truth concerning God and man, who by wonderful deeds showed Himself mightier than winds and waves, mightier than disease and the grave, and approved Himself the Holy One to the conscience of His friends and foes, He is hanging in agony on that cross; yet remembers His despairing mother, regards the cries of the penitent thief, prays for His scoffing murderers, and calmly commends His spirit to His Father in heaven.

That was a new death. Never before did such malignant enmity and such divine love meet in a crown of thorns. Never before did such horrors make infamous the cross and such heavenly joys illumine it. That death, was new because He who drank the bitter cup was the new Man. That death so shameful, so excruciating, so mysterious, has destroyed the sting for all who are made new by the Spirit in this new Man.

Therefore we remember and honor the cross; not the cross of the Roman empire on which the thieves were hanging, but the cross on which He who is the life of the world shed His blood. We commemorate that dark Friday because from the midst of the deep darkness breaks forth the light that in the last hour quickens hope in the soul of every believer, scatters the gloom of the grave and opens to faith the beatific vision of a bright world beyond.

THE RESURRECTION.

The chains of Death's dark prison,
Can now no more enslave,
For Jesus Christ has risen,—
Great victor o'er the grave.
For us, the ruthless foe He fought,
For us, this wondrous triumph wrought.

Then sing we glad hosannas,
To our triumphant King;
And now, though all unworthy
Ourselves as tribute bring,—
To sin and self henceforward dead,
But living to our risen "Head."

For the Messenger.

"FIRST FRUITS."

By Rev. L. K. Evans.

WE believe in "the resurrection of the body, and the life everlasting." Christ is risen—we shall rise. The grave of our risen Lord stands at the head of all Christian graves. That which took place at His grave on that first Easter morning, will eventually take place at the graves of all that "sleep in Jesus." This is the evangel of the Apostles when they call Him "the first begotten of the dead"—or "the *first fruits* of them that slept." Yea, it is the realization of what Jesus Himself said to His disciples—"because I live ye shall live also." Death, then, has been abolished. The tyrant has been overcome in the citadel of his empire, and, for the believer, has forever been spoiled of his power. As the Way-breaker of our salvation, Jesus passed through every species of trial, toil and temptation—even through death, then, going down into the grave and sundering the chains of death, He came out the other side into the realm of *undying life*—"leading captivity captive."

How appropriately the antetype is fulfilled. The first fruits in the Old Testament covenant were offered unto God on the "morrow after the Sabbath"—the day after the paschal Sabbath. This is the very day that Jesus rose—as the "first fruits of them that slept"—the Christian's Sunday—our Lord's day. As He died the day on which the paschal lamb was sacrificed—the day before the Sabbath, so He proves indeed to be the antetype—the true Paschal Lamb, and as He rises on the day succeeding the Sabbath—the same day the sheaf of the incoming harvest was waved before the Lord, so He becomes the "first begotten of the dead"—the pledge-sheaf of the Resurrection Harvest.

Well may the Church keep Easter-day; well may Christians gather around the empty grave of their risen Lord and sing glad Easter anthems. Even Nature around us, in its way, keeps the Resurrection festival. The long winter of death has ended and from its grave emerges new life. The flowers have returned to us in gorgeous array, and waft their sweet perfume towards the throne of Almighty God. Yea, from every department in this complex world are heard melodious voices helping to swell the grand anthem of emancipation. All this finds its true and ultimate meaning in the resurrection of the world's Redeemer. The clouds and mists of a boundless hereafter were forever rolled away with the great stone that barred the Saviour's tomb. We have no longer to do with the philosopher's *surmise* of life—the brilliant *conjecture* of the religion of nature. We are confronted by the historic *fact*, fully realized and openly revealed in Jesus Christ, the "*first fruits*." From His grave, as from a focus, streams forth light upon the long conjectured truth—"*life eternal*, IMMORTALITY." This is the proclamation of Easter to the universe. Amazing contemplation! Mystery beyond finite conception! And yet, a *glorious* mystery. Blessed harbinger of that eternal morning whose light will never fade. May God enable us, amid the cares and duties, the toils and infirmities of this present life, to keep, *ever* keep before us by faith the Person and image of our risen Saviour till each shall see and know for himself that the "Redeemer liveth."

If we have been planted together in the likeness of His death we shall also be in the likeness of His resurrection.

Family Reading.

AWAKE, GLAD SOUL! AWAKE! AWAKE!

John S. B. Monsell, LL. D.

WAKE, glad soul! awake! awake!
Thy Lord hath risen long,
Go to His grave, and with thee take
Both tuneful heart and song;
Where life is waking all around
Where love's sweet voices sing,
The first bright Blossom may be found
Of an Eternal Spring.

O Love! which lightens all distress!
Love, death cannot destroy:
O Grave! whose very emptiness
To Faith is full of joy;
Let but that Love our hearts supply
From Heaven's exhaustless Spring,
Then, Grave where is thy victory?
And, Death, where is thy sting?

The shade and gloom of life are fled
This Resurrection-day;
Henceforth in Christ are no more dead,
The grave hath no more prey:
In Christ we live, in Christ we sleep,
In Christ we wake and rise;
And the sad tears death makes us weep,
He wipes from all our eyes.

And every bird and every tree
And every opening flower
Proclaim His glorious victory,
His resurrection-power:
The folds are glad, the fields rejoice,
With vernal verdure spread;
The little hills lift up their voice,
And shout that Death is dead.

Then wake, glad heart! awake! awake!
And seek thy risen Lord,
Joy in His resurrection take,
And comfort in His word;
And let thy life through all its ways,
One long thanksgiving be,
Its theme of joy, its song of praise,
"Christ died, and rose for me."

For The Messenger.

EASTER CARDS.

Rev. J. P. Stein.

LOOK at those Easter Cards. How beautiful they are. It seems impossible to pass them by. The windows are filled with them, and they do make a very handsome display. A hasty glance at them does not satisfy. Admirers of the beautiful are apt to linger longer before these windows than they intended. At least this was my experience as I looked admiringly at a beautiful display of Easter Cards on Arch street in this city, arranged in such a manner as to attract the attention of every passer-by.

I said, "they are beautiful." I may safely say that they are exquisite. They are gotten up in the highest style of art. The designs are emblematic of the Easter Season. The empty cross is wreathed with the choicest of flowers. The trailing Arbutus —the Anemone—the Lilies of the Valley and the first blossoms of Spring are intertwined with significant symbols of the Saviour's resurrection.

Many of these cards are beautifully fringed with richly colored silk. Underneath these handsome designs are fitting mottoes and Easter greetings. They are intended to be the harbingers of kindly wishes and Christian greetings to remembered friends. It may not be amiss to describe some of these cards, that I see displayed before me. Here is a gilt cross on a neat cream-colored back ground, fringed with purple silk. The cross is entwined with delicate vines and purple flowers. The leaves, vines and flowers are arranged so as to present a beautiful picture. Underneath is the Christian sentiment:

What Love so pure,
As that the Christian feels
For Him whose life
The love of God reveals.

Here is another. It is a cross constructed of ferns and delicate mosses. In this velvety bed are buried the most exquisite roses. As you look at them, you almost imagine, that you are breathing the delicate perfume of the Queen of flowers. The inscription on this card contains the following sentiment:

Like Spring Morning blossoms,
Radiant and fair,
May Easter tide lighten,
Thy heart of its care.

May Easter shed o'er thee
A Heavenly ray,
As bright as the blossoms
Of sweet smiling May.

Here is a cluster of lilies—sweet, delicate lilies. They are growing in groups, around a partially broken egg shell, with this motto wrought in the most artistic lettering:

Easter comes like flowers of Spring,
New-born hope to man to bring,
Hope that He who died to save
Waits us all, beyond the grave.

I felt like tarrying longer to enjoy this interesting sight, but other duties urged me on my way. As I took my departure the impressions of these beautiful cards still lingered in my mind. I felt grateful to the artists, who conceived and executed these beautiful designs, and made them harmonize so touchingly with the articles of the Christian's faith.

In our northern climate Spring is not sufficiently advanced to pour its rich treasuries as offerings at our Easter shrine. To remedy this loss, these thoughtful artists, taking lessons from God in nature, send, by the most delicate touches of their art, to our very hearts and homes, these beautiful Easter Cards, clothed with the richest offerings of Spring.

Like winged messengers of peace and love, tens of thousands of these Easter Cards, speaking to the world of Christ—of His sufferings on the cross—and of His triumphant resurrection from the dead—are on their errands to remembered friends, and loved ones far away. Yes, they are finding their way to the sick-chamber, and to bereaved homes, instilling hope in despondent hearts, and foretelling life and joy unending in a brighter world to come They come to the penitent and the dying —uplifting the cross amid roses and garlands of lilies—speaking of Jesus the chief among ten thousand, who risen from the dead, is now giving good gifts unto man.

Beautiful Easter Cards. May peace and joy attend thy cheering mission. Go forth upon thy errand of love and gladden the hearts of friends, of parents and of dear children.

May the warm affection of Christian hearts waft thy messages of love and cheer to the homes of our noble band of missionaries, who under the uplifted banner of the cross are laboring for the upbuilding of our Reformed Zion.

May your kindly Easter greetings be received by those who have gone from our midst, and are now laboring in the far off Empire of Japan. May your sweet whisperings of Jesus risen, from the dead, embalmed with the fragrance of Spring flowers, greet the assembled worshipers in mission chapels on the Pacific slope. And may it be, that with hearts beating in warm sympathy with these laborers of Christ in that far-off land where rolls the Oregon, and with these watchmen standing in the city of the golden gate—these Easter Cards are only the precursors of grander Easter offerings laid by loving hearts on the altars of our churches for the grand and glorious cause of the work of missions.

THE DAWN OF THE EASTER MORN.

AMY'S EASTER OFFERING.

By Mary A. Parsons.

LITTLE Amy had not meant to listen, but it was so lonely upstairs she often crept down just to hear the baby crow. The door was open to day, however, and the sisters were in the front parlor for a rarity.

Mrs. Wilkins was saying—"After I've made my Easter bonnet, if I can find bits and snips enough, I mean to trim up the shabby hat of that poor motherless child whose father has taken the upstairs tenement."

"Are they nice, those people?"

"I don't like him much. I'm afraid he drinks; but if I could make her presentable, don't you think it would be a kindness to take her to church to see the flowers?"

Mrs. Wilkins' sister deliberated a moment on the possible consequences of taking up "these people," then said—

"Yes. And I'll give her an Easter egg, poor little thing! Who takes care of her?"

"Why, nobody, properly speaking. There's an Irish girl who at least lets her alone, tells her to 'kape oot o' her way,' so Amy says, with a piteous look in her big eyes. Somehow, I think her mother must have been good."

Presently, the sister spoke.

"My salary's higher this year, you know; and I mean to put a beautiful wreath on mother's grave."

"I'm so glad," was the murmured response; and then the sisters went back into the dining-room, while Amy tip-toed her way up to her lonely seat by the front window, not to watch the hurrying crowd below, but to think about the wreath Miss Sadie was to buy for Easter.

The one bond the child and Mrs. Wilkins had in common was this loss of a mother. She was not a bit hurt, nay, she was pleased that Mrs. Wilkins had spoken of trimming her hat with what she had left; nor did she much mind the evident hesitation about taking her to see the flowers. But to have a beautiful wreath laid on one mother's grave, and not even a green leaf on the other's—she could not bear to have it so. Yet she knew her father was poor. Life had been very hard with him, and he had not bettered matters by losing heart and drifting with the tide.

He was seldom playful in these days, seldom had even a pleasant word for her; though, when she was ill, he had seemed very much frightened, and scolded the girl for carelessness. Amy thought then she would never forget her father did love her, but she met him that day very timidly.

She could not muster courage to say what was in her heart till he had had his dinner, and was just going out. Then she stood waiting in the dim light of the hall.

"Papa, may I have a wreath of flowers and take it out to our mamma's grave Easter? Mrs. Wilkins is going to have one for her mother."

Her little voice had faltered, and died away at last into a whisper.

At first, her father had seemed startled; but, as he caught the words "Mrs. Wilkins," he muttered—

"Humph! If you could help the living it would be the best way you could serve the dead."

He spoke bitterly, more as if he were blaming some one else for his own hard lot than her for asking a favor.

Suddenly, he bent and kissed her, and said, with an odd break in his voice—

"I'm going to get you some clothes soon, so you can go to school, little woman." And then he hurried down-stairs, and was gone.

Children, especially those who have been inured to hardship, do not always weep when their souls are stirred deeply; so Norah never dreamed what was passing in Amy's mind, as she swept through the room on her way out, to be gone till teatime, as the child knew by experience.

She leaned toward the window, watching Norah's gay bonnet bobbing up and down, in and out, among the crowd; but all the while she was thinking of one grave, undecked and lonely, amid a multitude bright with flowers. But, she asked herself, would her mother be so grieved at her father's refusing to buy flowers, if he spent the money so that she, her mother's "own darling little daughter"—she had called her that so often—could go to school?

The thought of her mother's unselfish love brought the comforting tears to Amy's eyes, and eased her heart of its bitter burden.

In the midst of her grief her father's words, softened by her mother's tenderness, came to her mind

To help the living would be serving the dead.

"Why, mamma would like that!" she suddenly said aloud, as she started up, her cheeks glowing with excitement.

What could she do that would be an Easter offering to her mother?

Alas! Norah wanted nothing. She had not learned to darn her father's stockings, though she had begged Norah, who it must be confessed had learned in the old country to do such work beautifully, to teach her. What could she do?

Just then she heard Baby Wilkins crying lustily.

"He always cries more or less toward night," mused Amy. "I could go down every day and play with him. And, if I did it whether I had an interesting book to read or not, or whether I could go down town with Norah as well as not, *then* it would be an offering; for I learned about offerings at Sunday-school."

With a beating heart—for, after all, Mrs. Wilkins might say, "No, thank you. I'll take him now,"—she ran down, and gave a timid knock at the dining-room door, which stood open.

Baby saw her flushed and eagerly smiling face, and stoped crying. His mamma was hurrying at some necessary sewing, and had called pet names, barked like, or unlike, a dog, mewed like a cat, and sung "Old King Cole" till she was hoarse, to please him.

"That's right!" she cried, following the direction of baby's eyes. "Do come in, Amy! Baby is so glad to see you, and my head aches so much."

"I came on purpose to play with him," was Amy's glad reply.

All through the coming week, Amy was baby's willing slave; and Mrs. Wilkins more than once congratulated herself on having such a good-natured little neighbor.

When Saturday noon came, and baby was all dressed to go out to Forest Hills with his mamma and Aunt Sadie, Mrs. Wilkins handed her newly-trimmed hat to Amy, and stooping kissed her whispering:

"Here's a trifle for you to spend as you like, child. You've earned it, and more, taking care of baby."

Amy started, and shut her little hand.

"I didn't do it for money. I did it for —for an offering—to mamma."

The consciousness that Mrs. Wilkins could not understand her, would possibly laugh at her, brought the tears to Amy's eyey; but she did not shed them. She had a right to her own thought of service, she would stand up for it bravely; and she looked into Mrs. Wilkins' face with a sort of pride that made that lady *sure* as to the answer of the question Sadie had asked concerning the new people upstairs.

Nice? More than that—*noble*. She should tell Sadie so.

"You're a dear, darling child!" she said softly, kissing Amy. "Won't you take the money as a present, then! It's very little, I know. But—"

"Oh, thank you very much, then!" said Amy, eagerly. "It's a great deal, Mrs. Wilkins. I can't remember that I ever had a whole half-dollar before, all my own."

Mrs. Wilkins hurried off to catch the car, with glistening drops that had fallen from her eyes on the baby's new cloak.

Amy's father came to dinner presently, and the child told him how she had tried to make an Easter offering of service to the living, hoping he would say she had done well; but he turned his face away, and stood close to the window, as if he were watching for some one on the street. Amy doubted if he heard her when she told him of Mrs. Wilkins' present, especially as he left the room directly after.

When he came back, he had his watch in his hand, and was looking at it.

"Come, Amy," he said abruptly. "Let's have dinner, and afterward we'll take a little trip in the cars."

Amy was delighted. If he had not praised her, he had not blamed; and that was something, surely. Could he possibly mean to go? But, no, that couldn't be of course.

She was not very hungry, and was soon ready to go out. When they came to a florist's window, he said—

"If you'd like to buy some flowers with your money, we'll take them along. We're going out there, Amy."

Ah! how glad little Amy was!

But when she reached the little village graveyard where her mother's form was laid, and saw no signs of Easter offerings anywhere, she wondered, while with a glad heart she laid her own pretty bouquet on the still umarked grave.

Her father explained that the Pilgrims had not omitted to celebrate the day because of poverty, but because they had believed in all sincerity what he had only spoken in bitterness. They had not tried to forget their dead, nor to show them less reverence—perhaps they had carried their dislike of display too far. He was glad Amy had spoken of the flowers: he could hardly be sorry he had said what he had, since his child had shown herself so much more loving and true for it.

Then he waited awhile, his uncovered head bent over the grave. As he turned away, he said—

"Amy, dear little child of mine and hers, I have brought my Easter offering, too, God help me!"

What it was the child did not ask. She had been alone with her father so much, she understood when he would speak and when he wished to be silent.

Young as she was, she felt sure it was not yet a service done: it was a determination to do some good, or refrain from some evil.

As time went on, she knew she had guessed aright; for gradually the dear, old, loving papa looked out of eyes that had seemed to wear a dull cold mask, which the cruel hand of the giant intemperance had wrought day by day.

Mrs. Wilkins told her sister the following Christmas, when the two were planning to surprise Amy with a Christmas tree, that the gentleman upstairs had greatly improved upon acquaintance, and that it was delightful to see the father and child together now; one could not feel she was neglected in the least, for, if ever a man did, he surely tried to be father and mother both to little Amy.—*Christian Register.*

THE MURMURING HEART.

THE old legend of the Scottish Highlander, who for the second time had been bereaved of his only child, illustrates the rebellious and murmuring human heart.

In the midst of a bitter and blinding winter storm he went forth, lamenting loudly the calamity that had a second time fallen on his house, and was seeking a lamb for the customary funeral feast, when suddenly there met him in the way a stranger of a majestic and awe-inspiring presence, who asked him what he wanted.

"He had lost his only child," the poor man said, "and he wanted a lamb for the funeral feast."

"Does your flock make any resistance when you take a lamb, or any lamentation afterwards?" inquired the stranger.

"Never," was the answer.

"How differently am I treated," said the stranger; "I shield My flock from the frosts of winter and the heats of summer, and I lead them through green pastures, and cause them to lie down beside the still waters; and yet if I choose one of the lambs to cherish in My own bosom My ears are filled with the clamors of My ungrateful sheep."

The man looked up in amazement, but the vision had fled.

CHRIST RISEN.

CHRIST rises; lightning-stricken at the sight,
The armed soldiery, who at the tomb
Kept their unholy watch, and walked the gloom,
Fall back, their faces hid in dread afright,
And like the scared shadows of the night,
Hasten away; as when the aerial doom
The rising moon doth suddenly illume,
With silent intervention calm and bright
Just rising, and the clouds departing fly,
And flying feebly catch her silver ray.
E'en so those heathen thoughts which held their sway,
And even in the heart were hiding nigh,
When Christ doth visit us, before His way
Shall flee, and He shall fill the untroubled sky.

Christ rises! not alone, with Him His own
Are rising from their graves, and burst the veil,
And look again in this their earthly jail;
E'en as the moon doth not arise alone,
But watchful sentinels attend His throne,
Yet live that they themselves should fade and fail,
In her surpassing lustre dim and pale,
'Tis thus when Christ within the soul made known,
His glorious resurrection shall declare,
His love and light shall dissipate the gloom;
Nor shall He thither unattended come,
But all the graces with Him make their home,
When He the darkness of the soul lays bare,
Fain to vouchsafe His gracious presence there.
—*From Songs of Praise.*

Useful Hints and Recipes.

To Temper a Glass Jar so that it can be at once filled with anything hot, put into it a silver spoon.

Do not cut the oil-cloth for your floors too large. It stretches, and if fitted too closely will wrinkle and break.

Rattan footstools are a novelty for parlors. They are much the shape of inverted work-baskets, and are decorated with dark satin ribbons and bows to match the color of the furniture.

A Fine Bouquet to Teas at Home.—An exchange says: Housekeepers in the country and all lovers of country-walks should be ready for experiment when the first fruit trees begin to blossom. A handful of fresh apple blossoms put into the tea-caddy will give the tea the flavor and perfume of some of the finest Russian teas. The apple is a country cousin of the tea plant, and much of the scent of imperial teas comes from mixing these with flower blossoms.

Peach Cream.—Delicious peach ice-cream is made by rubbing through a sieve one dozen whole canned peaches, or what is equal to that number, and six ounces of white sugar; and one pint and a half of sweet cream should then be mixed with the pulp. After a thorough beating freeze it as you do common ice-cream. If you wish to make the fancy complete and have the cream a peach color, a few drops of cochineal can be used; or if you object to that, the cream may be colored with the juice of the red raspberry.

EASTER HYMN.

AFTER forty days of sadness
Light again begins to dawn;
Sunny skies and fairest flowers
Usher in the Easter morn.

Jesus lives! the harps of heaven
Tune again with one accord,
Saints and angels swell the chorus,
Glad to greet the ascended Lord.

Christ is risen! Hallelujah!
Lives again our glorious King;
Christians, shout your glad Hosannas,
Heart and voice unite to sing.

From the grave He bursts triumphant;
Death has lost its power to sting;
He who died for man's redemption
Over man redeemed is King.

Lives again our mighty Saviour;
From His temple in the skies
Comes the resurrection anthem:
Christ is risen, we too shall rise.

But to Him that overcometh
Shall the crown of life be given.
Those that bear the cross with patience,
Such shall wear the crown in heaven.

Loud and clearer grows the chorus,
Saints and angels swell the psalm:
Victory through a risen Saviour,
Hallelujah to the Lamb.

EASTER SUNSHINE.

LINDA SCHNEIDER was a little German girl, and she lived with Uncle Max and Aunt Hanna in the old stone mill. It was a pretty place down there by the water's edge. Trees and vines grew thickly, and shaded the white-curtained window of Linda's little room, from which she looked down on the rushing mill-stream.

This was her only playfellow. It sang her to sleep with a soothing lullaby, and its voice was the first to greet her when she woke. Among its windings there were sheltered nooks where the cool shadows lay all day, and where the speckled fish swam lazily, secure from her. A jutting beech-root, comfortably curved, and cushioned with velvet moss, made a seat for Linda, overhanging a clear, brown pool. Here she loved to spend long hours with her sewing or knitting, for Aunt Hanna would not have her idle, and here she learned all that the brook had to teach her. Wise and beautiful stories they were that it sang and murmured as it ran along: all about the forest glades, and the birds, beasts, and wild flowers that loved the brook, and they made it their playfellow as Linda did. Sometimes it whispered strange things of the woodland sprites and water nymphs it had known long before the noisy mill-wheel had driven them away.

Perhaps Linda confused the murmurings of the brook with the stories Uncle Max told by the fireside, and mingled with these fancies the wonderful things she had read in the books lent her by the young lady at the forest house, the beautiful Fräulein Hilda; at any rate, she was never lonely or sad, and thought her home the most beautiful in the world, and her friends the kindest and best.

"To-morrow is Easter Day," said Uncle Max, knocking the ashes from his pipe, and gazing thoughtfully into the fire as it glowed and sputtered on the wide brick-hearth. "Ah, what fine times we used to have on Easter Day when I was a boy! We children would be out in the garden at the earliest dawn, but the Easter rabbit had always been before us. There were the gayly-colored Easter eggs hidden away under the bushes and thick tufts of grass, but never so well concealed that our bright young eyes could not find them out. There was the egg-play, in which the egg shell last broken belonged to the conqueror, and we thought it the greatest fun in the world to break the other boys' eggs and keep our own still whole Then there was the beautiful, great church with the flowers, and the music that always sounded to me like the singing of the angels. You never heard anything like it, Linda; the birds are the only choristers here in the woods."

"I am sure nothing could be lovelier than their music," said Linda.

"Ah, yes," said Uncle Max. "If our hearts are full of love toward the dear God, we will find that all His creatures give Him praise. They say that the sun dances in the sky when it rises on Easter morning, and I, for one, am sure it is no fable. The water that these first sunbeams touch holds a charm: if you drink it, it will cure sickness; and if you wash in it, your skin will be as fair and soft as the petals of those white flowers you love to gather for Fräulein Hilda."

"Poor Fräulein Hilda," said Aunt Hanna, who had just entered the room with a steaming dish for the supper-table; "I am afraid she is very sick. The forester's cook told me that the doctor shook his head very gravely when he went away yesterday."

"Don't cry, Linda," said Uncle Max, softly, noticing the tears that the child wiped from her eyes; "your beautiful young friend is so good that if she should die it would only be a change for her to a better and happier home, where we may hope to follow her."

Linda could not answer, and she went to bed with a heavy heart. Fräulein Hilda had been so kind to her. It was such a pleasure to see her coming through the woods in her fluttering white dress and broad hat. She always had a little basket on her arm, and it always held something for Linda—a book for her to read, or a picture for her to look at. In return Linda would gather the rarest wild flowers for the young lady, who told her the most curious and delightful things about their form and growth.

Could it be possible that all this was never to happen again? The mill-stream seemed to sob and murmur sadly as it rushed along outside.

Suddenly a happy thought struck Linda. Her eyes brightened as she thought it over, and she fell asleep with a pleased smile on her lips.

She awoke while the dawn was gray and the house all quiet. No one was yet stirring. She dressed hastily, and stole softly out of doors. Everything looked strange and ghostly before the sunrise. The mist-wreaths among the trees took spectral shapes, and seemed to stretch out long, white arms, beckoning her deep into the forest. Her heart beat quickly as she walked along beside the brook, whose familiar song sounded hoarse and unnatural.

But she remembered that only good angels are abroad on Easter morning, and this thought cheered and encouraged her. She almost fancied now that she could catch the gleam of their white wings, and she wondered if her heart were pure and good enough to be blessed with such a vision. The wood no longer seemed awful and lonely. It was more like a great church, hushed and still, and Linda knelt down on the bank of the stream and said a fervent little prayer.

She was kneeling there when the sun rose. Just opposite the place she had chosen there was an opening in the hills, and she knew that this part of the woods was always the first in the sunlight. She lifted her eyes to the sun, but it shone so dazzlingly that she could not watch it. A long, golden beam came slanting through the tree-tops and fell upon the water before her. Surely it seemed to quiver and dance. Linda had brought a clear glass flask, and just where the water shone bright and golden she filled it full; then she stooped and washed her face in the fresh, cold stream.

Fräulein Hilda was seated by the open window, in a large arm-chair made soft with pillows. She looked very pale, but there was a happy smile on her face as she turned it toward Linda, who stood shyly at the door.

"You may go in," said the forester's wife, "if you do not stay long or talk too much."

So Linda went in, and kissed the white hand the young lady held out to her.

"Oh, you must not do that, dear," she said quickly, and drawing the child to her she kissed her on the forehead. "Did you come so early to bring me an Easter greeting and a bunch of wild flowers?"

"I brought you this," said Linda, timidly, placing the flask on the table.

"Why, what is it? Some water from your mill-stream? It is as clear as crystal, to be sure—"

"It will cure you," said Linda. "Please drink it quick. I got it just where the first sunbeams fell on it—the Easter sun, you know."

The young lady smiled very brightly; then her face grew grave.

"You dear child," she said, "that is too beautiful an idea not to be true, but it is not true just as you believe it. There is a Sun that rises with healing in His wings: it is the Sun of Righteousness, the dear Saviour who rose on this very Easter Day to give us light and joy. He will heal our hearts of all their wounds and sorrows and wherever His smile falls a blessing will follow. Do you understand, dear?"

"Oh, yes," said Linda, softly; "but then this water will not cure you?" she added, with tearful eyes.

"I will drink it, Linda," said the young lady, smiling, "for it is delightfully pure, and it is a pleasant thought that the first Easter sunbeams have kissed it, and that you brought it with such a loving purpose. That thought will do me good, I am sure. Now are you satisfied? Besides I am much better to-day; before the spring flowers are gone I expect to come and see you."

ARISING FROM THE TOMB.

Linda pressed her hand. "I see I have been very foolish," she said. "You know I washed my face in the water. Uncle Max told me it would make my skin white and soft. Now, was I not silly?"

"Not if it will help you to remember that river of living water where we can wash our sins away and gain the joy of a beautiful soul. I believe that you will never forget this Easter lesson, and the more you think of it, the better you will understand its meaning. Now, here comes my mother to send you away. When I am stronger we will have a longer talk."

Linda went home thoughtfully. The mill-stream had a new song for her to day, and it was the sweetest she had ever heard. The sun still tinged its water with a golden light, and the birds were all awake and singing their Easter hymns.

Aunt Hanna met her at the door. "How bright you look, child," she said, kindly. "Have you seen an angel on the way, or have you been washing in Easter water?"

Linda smiled; she knew that something better and purer than the Easter water had given a new light to her face, and she repeated softly to herself, "Unto you that fear My Name shall the Sun of Righteousness arise with healing in His wings."
—*Selected.*

Birds forget not your singing,
At Easter dawn.
Bells be ye ever ringing,
On Easter Morn.
In the spring of the year
When Easter is near.
Sing "Christ the Lord is risen."

Deck the holy Cross with flowers,
Easter bids you all rejoice,
Crown'd with glory Christ is risen.
Praise the Lord with heart and voice.

EASTER LILIES.

EASTER lilies on the altar
In the place of honor found,
It is only very lately
They lay buried in the ground.
Shrouded in their darksome prison
All the snowy wintry time,
Hidden close they gave no promise
Of this fair and stately prime.

Now a white cross on God's altar,
Shining like a star from thence,
Type of that mysterious union
Suffering and innocence.
Very soon our mortal bodies
Like the lilies will lie hid,
In the grave where Jesus tarried
They shall rest as once He did.

Saviour, by Thy cross and passion,
By Thy resurrection hour,
Grant to us to share Thy triumph,
Change us by Thy mighty power.
Make these forms, now vile and earth-worn,
Like Thy glorious body bright,
Spotless as these lily blossoms,
May we walk with Thee in white.
—*Churchman.*

SOME CRAWLING LEAVES.

By Ella Rodman Church.

WHEN Australia was first discovered by the English, as many strange stories were told about the wonderful things to be found there as we used to hear in the early days of California. Among other things it was said that the leaves of a certain tree had a habit of descending from their proper place and walking along the ground.

A party of English sailors had left their ship to roam along the coast and "see what they could see." They were resting under a tree, lying on their backs probably, and naturally gazing upward, when a sudden breeze shook down a number of leaves, which turned somersaults in the air, after the manner of leaves generally, and then floated to the ground. The sailors were surprised at this shower, because it was not the fall of the year, but midsummer, and these falling leaves looked fresh and green. It was strange to see leaves deserting the tree without any sort of reason; but this was nothing to what followed.

After a short rest these able-bodied leaves began crawling along on the ground toward the trunk of the tree from which they came, and the amazed sailors started up in terror. They probably knew from experience that people who came in contact with the ground may also expect to come in contact with various crawling insects, but walking leaves were something altogether out of the common way; and they took to their heels at once, and lost no time in getting on board the vessel. The land was certainly bewitched, and one of the men said, in relating their adventure, that he expected every minute to see the trees step out and dance a regular jig.

Fortunately this singular phenomenon has been fully explained by later travellers who were not too much frightened to stop and examine the matter. It was discovered that these queer leaves are really insects that live upon the trees, and are of the same color as the foliage. They have very thin, flat bodies, and their wings are like large leaves. When anything disturbs them—like a breeze, for instance—they fold their legs away under their bodies, and then the leaf-like shape, with stem and all, is complete.

Not only are they of a bright green in summer, like the foliage of the trees at that time, but they actually change when the leaves do to the dull brown produced by frost. Another peculiarity of these leaf-insects is that, although they have a generous supply of wings, they seldom use them, but when they have been shaken to the ground, after lying there for a few minutes as if they were really leaves, they crawl toward the tree, and ascend the trunk without seeming to know that they have the power of getting back to their quarters in a much quicker and easier way.—*Harper's Young People.*

SONGS AND SONG WRITERS.

Chief Justice Charles P. Daly delivered a lecture lately, in the hall of the Long Island Historical Society, Brooklyn, on the subject of "Songs and Song Writers." In the course of his lecture, the speaker said the invention of musical instruments was among the earliest creations of civilization. The aborigines of North America, the Esquimaux, and other savage races were found, when first discovered, to be in possession of musical instruments of their own construction. The ancient Egyptians possessed no lesss than 17 different musical instruments, among them being the cymbal, the drum, the tambourine, the pipe, the flute, the triangular harp, the bow-shaped harp, the lyre, and the guitar. Instruments were to be divided into three classes—instruments of concussion, wind instruments and string instruments.

The fife was the first wind instrument invented, and the organ the last; and of string instruments the lyre was the first and the piano the last. Speaking of troubadours, the lecturer said they were to be regarded as the first lyric poets. The troubadours were the originators of the ballad and the roundelay. Their songs chiefly related to love and its varying emotions, and this was to be accounted for by the fact that the troubadours held love to be the highest emotion which human beings were capable of experiencing and being governed by. The speaker gave interesting details as to the various ceremonies which were resorted to by the troubadours and knights in pledging themselves to the service of their "lady fair." He then went on to describe the Minnesingers of Germany. At first, he said, the songs of the Minnesingers related almost entirely to battles and personal combat, but gradually their poetic fancy expanded and their songs embraced descriptions of the beauties of wood and forest and dale, the murmur of brooks, the sighing of the wind through the trees, the tenderness of love, and other matters breathing of tender fancy. The Minnesingers were in time followed by the minstrels or harpers. The lecturer detailed the origin of a number of old and well-known songs.

Pleasantries.

Another hotel horror, as the man said when the hash was set before him.

It is the father of twins who knows what it is to be up all night with the boys.

Little Arthur had been to church. "How did you like the sermon?" asked his sister. "Pretty well," responded the youthful critic. "The beginning was very good, and so was the end; but—it had too much middle."

They have a nice old lady in South Boston of the genuine Partington variety. —She recently alluded to the illness of a friend with, "you see he had digestion of the lungs and then it settled into ammonia."

People who are constantly inveighing against Mr. Vanderbilt, simply because he is rich and spends his money as he likes, should remember that some day they may be rich themselves. Never strike a man when he is down.

"Whoshe 'lected senator, Jim?" said one of two muddled individuals, as they came to the left face with a lurch in front of the bulletin, Wednesday. "Don' know which feller's 'lected," said the interrogated, blinking at the bulletin board; "but nesceshary f' choice's got the most votes."

Those who write for sample copies of the *Transcript* should enclose a postage stamp, not for publication, but as an evidence that they don't take us for a bald-headed philanthropist, with a gold-headed cane and an income of $700,000 a year, who is printing a paper for amusement and paying the postage on it for fun.—*Middletown (Del). Transcript.*

THE MESSENGER.

REV. P. S. DAVIS, D.D., EDITOR-IN-CHIEF.

REV. A. R. KREMER,
REV. D. B. LADY,
REV. H. H. W. HIBSCHMAN, D. D., } SYNODICAL EDITORS.

TO CORRESPONDENTS. Communications on practical subjects, and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the *business of the office* on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way that it can be separated from the communication, without affecting it.

☞ We do not hold ourselves responsible for the return of unaccepted manuscripts.

WEDNESDAY, MARCH 21, 1883.

Although it is true that even the atoning death of Christ without His resurrection, would make our faith vain and leave us in our sins (1 Cor. xv. 17,) the converse of this is also true. "Without the shedding of blood there is no remission," (Heb. ix. 22,) and so the facts celebrated on Good Friday, and Easter morning, are inseparable. The light that broke upon the world on "the morning of the third day," is glorious because of the dark background, and indeed only because it dispelled forever the black night of sin and death. The joys of Easter cannot therefore be fully appreciated without a consideration of what took place in the garden of Gethsemane and on Calvary; and the best preparation for the resurrection morn, is a contemplation of what Christ endured for us. His sufferings in giving Himself to death as well as the might by which He overcame the powers of hell, must be held in view.

It is well that one of our contributors has called especial attention to "The Cross" in this issue of the MESSENGER. True, the thoughts of our people have been especially directed in that way for some time, but the difficulty in making a distinctively Easter number of a paper, is that it comes to our readers in the middle of Passion-week, and may lead them to overlook the fact that the only true path to the empty sepulchre is by the way of Golgotha.

It will be seen from a communication printed elsewhere, that the Board of Foreign Missions, have accepted the offer of Rev. Jairus P. Moore and wife of Millerville, Lancaster Co., Pa., to go to Japan. We are glad that this has been determined upon, and we know that the prayers of the Church will go with this couple in their important work. It will be seen too, that several pious women have expressed their willingness to go into the foreign field, and now the immediate call comes to our people for larger and more general contributions. Much as the funds raised for missions have increased in the last few years, our Church has really been doing very little, when her ability is taken into view. We may as well get down to the work of raising five fold more, and the whole scale of operations must be enlarged.

We have received from Mr. G. S. Griffith, president, the twenty-seventh annual report of the Maryland Sunday-school Union, and also an account of the anniversary exercises held in Baltimore on the evening of Tuesday, 13th inst. The assemblage in Oratorio Hall, where the anniversary meeting was held, was very large, the addresses interesting and the music very fine.

One cannot but note that the general character of the work performed by Sunday-school Unions, is much improved of late years. The tone of the reports and speeches shows a disposition to avoid the dangers to which undenominational institutions are especially exposed. Those who have charge of them have been furnishing a more solid literature, and there is greater care not to regard the Sunday-school as a substitute for the church. The warning sounded by the late William E. Dodge at the Council held in this city some years ago has been heeded. The object now, is to make these schools the missionary forerunners of the Church, by gathering the children of destitute neighborhoods and holding them until the regular preaching of the word and the administration of the sacraments can be secured for them. This was the original intent of Sunday-schools, and in that way they have done much good. Mr. Griffith's report emphasizes the fact that mission schools in the mountains of Western Maryland, have resulted in the organization of congregations and the building of chapels. "During the last year 7,180 members of these schools in the state were brought into full membership and communion with different Protestant churches."

Great regret is expressed that Dr. Higbee, on account of bad health, was unable to be present at the Baltimore meeting. His promised address would doubtless have added to the interest of the occasion

THE LIGHT ON LITTLE GRAVES.

It is very hard to become reconciled to the death of little children even if they are not your own. It seems so much like the crushing and withering of buds of promise that the human heart naturally rises up in protest against it.

Just across the narrow space that separates two city dwellings, and almost within reach of the hand that traces these lines, since early autumn the head of a little boy that looked like one of Raphael's cherubs, had peered above the window-sill, cheery as a ray of early sun and thrown its light into the neighbor's house. But for two weeks the sweet face with its pleasant smile that lit up the golden hair like a halo of glory, did not press the pane and the dimpled hand did not throw the kiss of morning greeting. Little Clarence was sick, and a few days ago they bore his precious form away in a white casket to its burial.

The story may be an old—a represented one.

> "There is no fold however tender,
> But one dead lamb is there."

but we cannot get used to this. It is no comfort to a fond mother to know that other people's children have died. That may help the bond of sympathy, but it only increases the sadness to think of the sweep death makes.

Yet there is a very beauteous light gleaming from little graves. It comes not from anything earthly, for that would be but a phosphoric ray of corruption. No, the beams of hope and joy must be from above. The little ones go to heaven, not because they are children, but because the death and resurrection of Christ avails for them. In that relation to the Redeemer of the world, the "early lost" become the "early saved." Death is not a grim destroyer but a harvester. Through it God takes the lovely flowers as well as the corn ripe in the ear. And to faith there is no music floating over the little world of homes and sepulchers more sweet than the Canticle which says, "My beloved is gone down into His garden to gather lilies."

The lives of little children have not been in vain. The world has been brighter to us, for the song they sang, though they seemed to linger but a little while ere they winged their way like the soaring lark, over the fading rainbow into the blue heavens. But our chief joy is in knowing that they are not lost, but gone before. Not only fond parents, but neighbors and pastors remember them, as those they loved, and hoped to meet again. And they will be restored to us, not as angels—another order of beings, but as our own precious darlings, glorified in Christ Jesus. Thoughts of these and of all our own dear ones of whatever age, make us anxious for the coming of the Lord, when the lutes of salvation will blend harmoniously with the trumpetings of the Resurrection.

"Uneasy rests the head that wears the crown." This seems to be fully exemplified in these days. Nihilists in Russia, Anarchists in France, Socialists in Germany, Land Leaguers in Ireland, and societies of the "Black Hand" in Spain, have kept things in commotion for some time, and now comes the startling news that Gortschakoff was poisoned, and that the Fenians have made a deliberate Guy Faux attempt to blow up the British House of Parliament.

The kings of the earth seem to be afraid to move. They will attend the coronation of the Czar in May next by proxy, and fortunately, there are enough impecunious sprigs of royalty who are willing to take the risks of dynamite, for the pay and honor it will bring. But the alarming feature of the case is that these disturbers are lawless assassins, with whom no one is safe. Often those against whom the regicidal hand is raised have been the best friends of the people. This was certainly true of the late Czar, who freed millions of serfs with a stroke of his pen, and whose efforts to do more were embarrassed by noblemen who do not seem willing to let their own power go. It may be that before long these anarchists will be glad to be protected from one another by the bayonets of those they now wish to dethrone. At present earthly sceptres seem to mean but little. The one which the Emperor of Russia will bear to the throne, if the Nihilists allow it, is worth 32,000,000 rubles. It was made for his ancestor, Paul I., and is tipped with the Orloff diamond, which alone is valued at 8,000,000 rubles. Yet a murderous rabble may prevent him from wielding it.

Some of the Episcopal Churches of New England have resolved not to publish the programme of Easter music in advance of the services of the day. The reason assigned for this is a very sensible one. It is argued that the advertisement of fine music has the apparance of worldly display, and attracts people as amateurs, rather than as worshipers. There is danger in that direction. A vast amount of church music now in use, is too artistic to express the devotion of the people, and in many cases it becomes an affectation. That is always to be deprecated. Any thing rather than mere show in what claims to be the worship of God. What is known in the old tune books as *Easter Anthem*, so familiar to country congregations that every one joins in it heartily, is about as good as any thing that can be found. We wish we could hear it sung in Chambersburg next Sunday. A venerable elder, who had heard it there from his boyhood once, asked that it should never be omitted while he lived, and we hope it has not since been displaced by anything else.

A lecture by Rev. J. H. Good, D.D., President of the Heidelberg Theological Seminary, on "The Language of the Future," delivered in Tiffin, Ohio, is spoken of in the brightest terms of praise, by the papers of that place.

We learn from the editors of the Reformed Quarterly Review, that the April number will be an interesting one. Among the articles will be the following: "Prohibitory Temperance Legislation," "Who Are the Elect?" and "Conscience, Its Nature, Authority and Rights." Now would be a good time for those who have not already done so, to subscribe for that periodical.

On Tuesday, 13th inst., the Philadelphia *Times* attained to the eighth year of its age, and signalized its anniversary by the issue of a twenty page number. The success of the *Times* is almost without parallel in the history of newspapers. Its ability is conceded, and though but young in years it takes its place among the oldest and most influential in the land. Strange as the statement may seem, its success is due in part to what people say they do not like in it. It slashes away at men and measures without fear or favor, and those who denounce it one day for what it says about them and their theories, buy it the next to see what it is saying about somebody or something else.

An exchange has this, which is worth repeating. "Some parents who have a little grave, made not long ago may perhaps have moisture in their eyes as they read and reflect upon this little conversation: 'Mamma, do you really think I'm a much better boy since little sister died?' 'Why, I don't know that you are, my dear. Why do you ask mamma such questions?' 'Cause I hardly ever now get sent to Maggie for making noises, and papa don't all the time wish I was asleep right after supper, jes' 'cause I ask him things when he's readin', and lots 'o other things makes me think I'm bein' better.'"

A convict puts it very strong when he says he was sent to prison for being dishonest, and yet he is compelled every day to cut out pieces of pasteboard, which are put between the soles of the cheap shoes made there and palmed off on the inno cent public as leather. Yet the contract system in some of the States shows that this is done to compete with the cheating that is practised outside of the walls.

We once heard a desolate man ask God to forgive him, because his first thought of Heaven was that his wife was there. We are all apt to reverse the order of things. Speaking on this general subject *Lifting the Veil* guards against an error. It says:

"We must not think that our risen friends will meet us when we die and lead us to Christ; I have heard that idea so often expressed, but there is no warrant in the Bible for it. Christ is the only door through which we can enter, and He will lead us once more to our friends. We need not fear that He will stifle our hearts' desires and affections, when He has given them to us and knows that they are good. But nothing must be substituted for Christ. Darkness is left that He alone may stand clear; we may not try to illuminate that darkness with our earth-lights. We must not depend upon other influences and communications to clear it. 'I am the Way, no man cometh unto the Father but by Me.' Surely, if we cannot come to the Father but through Christ, neither can we to our friends. It is through Christ that we find our dear ones. The Christian must not have a single thought about heaven in which He is not present.

* * * * *

Particularly is it Christ's person we shall see; not merely His works, His love, but His person. The same arms that took little children into them on earth, now carry our little ones. There I will find my child who went a few years ago; there will your little one be; when, having waited patiently for His good time, He will again put her into your empty arms. Yes, He our Saviour in the body, glorified, but still a body."

The report is cabled across the Atlantic that the "Society for the suppression of Blasphemous Literature," is about to prosecute Professors Huxley and Tyndall, Mr. Herbert Spencer, Mr. John Morley and the publishers of the works of Professor Darwin and John Stuart Mill, for utterances that reflect upon the works and word of God. This is a very foolish procedure that will do more harm than good. Any attempt to suppress free inquiry will only make martyrs of scientists, and lead the world to think that the truths of religion cannot bear investigation. Whatever may be said against these men, that is not the way to meet them.

Many of the members of the Synod of the United States who were at Bellefonte last fall will remember the magnificent portrait of the recently deceased Russian minister, Gortschakoff, which hung in Ex-Governor Curtin's parlor. Gortschakoff was, perhaps, the greatest statesman Russia ever had. He had attained to a great age, and it is to be hoped that the autopsy will prove that he was not poisoned as is now supposed.

The representatives of the McAll Mission who have been in this city for the past week, have made a very good impression. The Mission, it will be remembered, was started in Paris some years ago by a man whose name it bears. It was designed to furnish the gospel to those who could not pay the tax laid on them for the sacraments, masses, etc. The simple preaching of the word of God without exorbitant charges, has attracted many, and the work is extending itself far beyond first expectations. The course pursued by the missionaries is not to make violent attacks upon Romanism which would only provoke hostility, but to "let in the light."

Harper & Brothers have offered a prize of $3000 for the best design for a Christmas hymn illustration. The terms of the award are given in our news department.

A LUNAR DISCOVERY.

The geography of the moon—at least of the side turned toward its mistress, the earth—is tolerably well settled. We know its mountains and rocky peaks, its caverns and plains, bleak, sterile, unproductive; and the whole sphere, or hemisphere, scarcely able to support its one lonely "man." Yes, we know something about the moon, and the most ignorant know that it is, to say the least, a very useful satellite of the earth, and that moon-shine is not to be despised.

But some people seem to know too much about the moon. We never knew until recently that there ever has been maintained a *theology* of that luminary, except what might be gleaned from the biblical statement, that God made it to shine upon the earth by night. We have been accustomed to regard our satellite as a very sweet-tempered and faithful servant of the planet which we inhabit, and the "man" in it as a paragon of good nature, patience and kindness. The idea of the moon being the abode of "hobgoblins and chimeras dire," of bad spirits and bad people, never entered our mind. We have been willing, of late, to believe our astronomers, especially our trustworthy scientific friend, Dr. Theodore Appel, (whose lectures on the moon are deservedly popular), that this celestial body is too poor in soil to maintain more than its one inhabitant; and from all accounts even *he* must be nourished by food imported, in some way, from a neighboring world. It does not then present a face with a charming variety of lakes, rivers and cultivated plains; and yet what created thing could look more calm, peaceful and contented than just this handmaid of mother earth? Even though it have no flower gardens and green meadows, it is pretty; for "pretty is that pretty does;" it fulfils its mission.

Now, with all our prejudices in full vigor that the moon is the abode of at least negative peace, we are told that it is, in all probability, the future residence of the wicked; in other words, that hell, or Gehenna, is located in the moon. The author of this lunar discovery is a college professor, and he boldly spreads out his theory in the pages of a scientific monthly that professes to be *par excellence* Biblical and orthodox. We refrain from naming the publication (which we cheerfully admit aims to be Christian) for the only reason that the most gentle adverse criticism of any of its positions is sure to bring down upon the head of the critic an avalanche of abuse. And we refer to this new theory as to the ultimate use and office of the moon only to illustrate the morbid desire of men to penetrate mysteries and facts that lie beyond the reach of the human mind. There are secret things in the moral universe, known only to God, concerning which men should not even speculate. The tendency of all vain speculation is the hardening of the heart toward God and His revealed truth. For it tends to that miserable pride of the intellect which arrays itself against the simple majesty of truth as it is in Christ; the case of the Pharisees culminating in the crucifixion of Him who was the embodiment of all truth and grace; and in the case of all others, no matter how professedly Christian, who are diligent only in constructing fanciful theories upon Biblical declarations and facts, the result is substantially the same. Rushing boldly in where angels fear to tread is a strong evidence of an evil heart of unbelief.

If any man would earnestly consider and study the things which God has revealed, they would find as much to do as the present short life-time affords opportunity. And it should not appear strange to the children of faith, if the speculators in unrevealed Divine mysteries could not pass a fair examination in the Child's Christian Catechism. K.

Communications.

THE NEWLY APPOINTED FOREIGN MISSIONARIES.

The special meeting of the Board of Commissioners for Foreign Missions of the Reformed Church, noticed in the church papers, was held at Harrisburg, on March 13th and 14th. The Rev. James L. Amerman, a missionary of the Reformed Church in America, at Tokio, Japan, was present, and gave information to the members of the Board of great value and interest. In the evening of the 13th a public meeting was held in Salem's Reformed church, which was also addressed by Mr. Amerman, who gave a sketch of the country, the customs, and the spiritual needs of the Japanese.

In response to the appeals sent forth previously by the Executive Committee, and by Bro. Gring, a number of letters were at hand which were read by the secretary, from persons who offered themselves as candidates for missionary service in Japan. Some of these came from Christian women, inquiring whether the way is now open for one of their sex to enter the foreign field.

In this connection the following action was taken:—

WHEREAS, We have received several letters from ladies who desire to enter upon foreign mission work in Japan; and,

WHEREAS, Several esteemed brethren heartily recommend the applicants; and,

WHEREAS, The work of women in behalf of their sex in that country is especially important, and in many respects, very encouraging, therefore,

Resolved, That we are grateful to the Great Head of the Church, that He has put it into the hearts of, at least, three women of the Reformed Church to seek personally to enter the foreign field.

Resolved, That we call the attention of all the devout women of our church to the importance of organizing Female Missionary Societies, for the purpose of raising funds for sending out a lady missionary at an early day; and we request the prayers and the co-operation of the whole church in this behalf.

Another item of great interest to the whole church, attended to at this meeting, was the appointment of a missionary to be the associate of Rev. A. D. Gring, in the Tokio Mission. The election was held on the second day of the session, and resulted in the choice of Rev. J. P. Moore, and Annie M., his wife, of Millersville, Lancaster county, Pa.

Brother Moore is the pastor of the Reformed church at Millersville, which position he has held for some five years. The attachment of this people is very strong for their young pastor and his young wife, and they will, no doubt, be loth to part with them both; but they feel that this higher call of duty in the mission field is to be placed above local attachments, and so have responded to the Macedonian cry, "Come over and help us." The missionary-elect received his education jointly at Lancaster and Tiffin, and in one of these institutions was, for a time, a tutor in the Greek language. He was born in Bucks county, Pa., and is 35 years of age. Mrs. Moore is thoroughly in sympathy with her husband's desire to enter on foreign missionary life, and hopes to aid materially in the good work. They have no children.

Before their departure the missionary-elect will visit as many points as possible, in order to plead for the cause with our people, and we bespeak for him a hearty welcome and a generous response.

He will endeavor to be present at the meetings

of Classes in the East, as far as practicable, during the spring and early summer months, and will visit other points west of the Alleghenies, when on the way to his chosen field.

Now that we are to double our force in foreign mission work, it will be necessary for us to make enlarged contributions. We have prayed that more laborers might be sent forth into the harvest, let us not forget now, that we must afford the necessary support.

A MEMBER OF THE BOARD.

A CALL FOR MORE LABORERS.

The following appeal has been placed in our hands by several practical laymen, interested in the cause of missions, with the request that it be presented to the Sunday Schools of the Reformed Church. Their desire is that another effort be made to induce the scholars to unite in planting small quantities of Indian corn, or some other kind of seeds, during the coming spring, the increase of which shall be devoted to the cause of missions; or, where this cannot be conveniently done, to encourage them to earn or save as much in missionary boxes as would be equivalent in value to the profits arising from the cultivation of corn or other useful vegetables. The plan last year was carried out only to a limited extent, but the income for the cause of missions from this source was considerable—over three hundred dollars, perhaps—and an actual addition to our missionary contribution. From numerous letters which we have received from time to time, commending this movement, we believe that much more will be accomplished by a second effort, and we, therefore, most earnestly urge the friends of missions in the Sunday-schools and churches to unite in making the effort during the present year as general and as successful as possible. Of course, it is understood that the offerings of the children thus called forth are not to be regarded as in any sense taking the place of the usual contributions for missions in the churches.

THEODORE APPEL,
General Superintendent.

Lancaster, March 1, 1883.

The Appeal.

To Sunday School Superintendents and Teachers, to Pastors, Elders, Deacons, and Parents of the Reformed Church:

DEAR BRETHREN—The effort put forth last year, to engage the Sunday-school scholars of the church in a united effort to increase our missionary contributions, induces us by its results to call upon you again to work for the cause of Christ, in a similar capacity during the present year.

That something grand can thus be accomplished for Christ and His Church, must be evident to every person who considers for a moment the large number of little workers—over 100,000—that can be brought into the active service of the Church, provided they are properly encouraged to engage in such a service. Comparatively speaking, we are persuaded that there are few children, who would not be willing, in one way or another, to earn or save at least ten cents for the missionary cause in a year, if its claims are brought home to their hearts, as we here propose, by those who are placed over them in the Lord.

Let us, therefore, all of us, Pastors, Superintendents, Teachers, and others, act promptly and unitedly in carrying forward this system of labor for the cause of our Redeemer. Those who responded to the call addressed to them last year did nobly, and encouraged by their success, we now earnestly urge all others to follow their example this year, and swell the army of corn-planters during the coming season. With God's blessing, our united effort will be crowned with an abundant success.

The object this year is to labor more systematically, with the view of getting the children of the church more generally to take part in this work. With your active co-operation, we know we will be successful. You are the leaders of our youth, and you have the influence to guide them in doing good. A word to the wise is sufficient.

We propose that this plan be brought before your schools at an early day, and that then a vote be taken by each school, to decide whether it will join the army of missionary workers in the Church, under the call of the Superintendent of Missions. And in order that it may be known how the work is progressing, so that reports may be made from time to time, we send each Pastor or Superintendent a postal card with questions on it, which we wish him to answer at his earliest convenience, and then return it to the Superintendent of Missions at Lancaster. Grace, Mercy and Peace be to you all! Amen!

BUSINESS MEN.

The Card.

To the Pastor, or Superintendent of Sunday School at———

DEAR BROTHER—We would be much obliged if you would return this card to the undersigned with answers to the questions at your earliest convenience.

Yours, in Christian bonds,

THEODORE APPEL, *Supt. of Missions.*

Lancaster, Pa., March 3, 1883.

How many scholars in your school?

How many have agreed to form a company of missionary workers?

How many adults have consented to join the company?

Have you a missionary society in your school?

How many subscribers can you obtain for the *Missionary Sentinel and Herald* in your school, at fifty cents per year?

DEPARTMENT OF HOME MISSIONS.

BY THE SUPERINTENDENT.

Alameda.

From Napa Brother Gantenbein went down to Alameda, and spent some time in examining into the condition of the mission at that place. He was hospitably entertained by Pastor Hartman. The missionary preaches every Sunday morning in Oakland in a small church (rented) in the centre of city, with a Sunday-school of 20 children and an audience of about the same size. At Alameda he has a Sunday-school of over 60 children. During the week he teaches a small school. Although only ten families at Alameda regard themselves as identified with the Reformed church, Mr. G. expresses himself as being overwhelmed with the conviction that just at this time Oakland and Alameda, with 50,000 inhabitants, offer to our Church an excellent field for missionary success. What seems to be most needed at present is a church building at Oakland. The one used at present could be secured for about $3,500; and if the church in the East could advance, say $1,000, on this amount, the balance could and would be raised by the mission itself. Pastor Hartman resembles Dr. Bausman in stature and complexion, but seems to be more reserved and suppressed in his actions, which is probably owing to some affection of the heart from which he suffers. That he should pay special attention to constitutional order, and whatever pertains to social self-government, is with him, as an American German, quite natural. He proposes to withdraw from his present field in the spring. In that event his place ought to be filled with as little delay as possible. Brother Hartman's labors thus far at Oakland and Alameda have not been in vain, however modest his own views may be of his successes. The results are regarded as fully worth the money, provided they are properly cared for in the future.

San Francisco.

The First Church in San Francisco was at first a mission under the Board, but the appropriation was withdrawn some five or six years ago, when Pastor Julius Fuendeling took charge of it. Since then it has been self-sustaining. At that time, however, it was encumbered with a debt, which, in consequence of the withdrawal of the appropriation (perhaps a few years too soon), necessitating larger contributions for the support of the pastor, the congregation has not been able to remove. The large rate of interest paid has also been a burden to it. As the Board promised to assist in paying off this debt, under certain specified conditions, whilst it was still a mission, it now asks the Board to revive these conditions, and extend to it the help which it was offered. As the congregation has sustained itself and held its own during all this time, the request will no doubt receive the respectful consideration of the Board.

St. Matthew's congregation has been served, by Mr. Fuendeling in connection with the First Church, for several years past, and has the prospect of becoming in the course of time large and prosperous. The worship, the books, the instruction, and the preaching are, as a matter of course, all Reformed; but the charter of the church is not, and on this account it is objectionable. It, therefore, gives us sincere pleasure to learn that the pastor intends to see to it that the necessary changes are made in this document, so that it may be entirely satisfactory to the Classis and Synod. We here in the East have learned long ago the necessity of precaution in matters of this kind, and our brethren on the Pacific Coast saw the wisdom of it in their late trouble at Stockton. By laying good foundations now in San Francisco, there is no reason why we should not expect to see the Reformed Church in future years in that great city strong and prosperous.

The Classis of San Francisco.

This Classis has been unsuccessful in holding some of its more important meetings for the want of a quorum, and for reasons difficult to understand, it has been to some extent demoralized. Some indeed have urged that it should be dissolved, and a new one be organized in its place. This we regard as a mistake. The Classis is a legal body, has rights to a legal existence, and could not, as we look at the matter, be legally dissolved, unless it entirely forfeits its right to live and act. It can, however, be resuscitated, and be invested with new life and power for good, and this we understand is to be done in the near future. Such an effort will require the full co-operation of all its members. It is necessary that they should all attend its meetings, and when there, attend to their duties as required by the constitution of the Church. It is just as much the duty of ministers to attend the meetings of Classis as it is to fill an appointment in their congregations. One of the first things, therefore, for those brethren who live in California, to do is to revive their classical meetings and make the Classis a power in their church life. We are glad that they intend to see that this is done in their field, and in this we wish them abundant success. In the East the yearly meetings of our Classes exert an influence over the churches which extends through the entire year. So it should be everywhere; and so we trust it will be also in California.

Other Fields in California.

When Mr. Gantenbein went to California, he was instructed to examine the whole field, and ascertain where new missionary points might be established to advantage. His time, however, nearly a month, was occupied with the missions already existing, and he had very little time to do anything else. He made a short visit to Sacramento, the capital of the State, and as the result of his examinations he reports that there is here a good opening for a Reformed Mission, which ought to be attended to without delay. We hope some one of the brethren in California will work it up, as we are accustomed to say, that is, prepare the way, so that the Board may have some tangible facts on which to build their action, before they send a missionary. There are also openings for the establishment of missions at Petaluma, Santa Cruz and other places. From all this it is clear that several more missionaries should be located within the bounds of the San Francisco Classis at an early day, and that among these, we may add, there should be one to establish an English mission in San Francisco. Have we the means to go in and occupy? We answer, we certainly have. The real question, however, is, Have we the willingness—the heart—to give our means for this good work? We hope so. It is a question whether other Boards of the church, besides our own, should not commence missionary operations on the Pacific Coast. The field is a large one, and there is room for all the laborers the whole Church can send into it.

Church News.

OUR OWN CHURCH.

Synod of the United States.

READING.—We copy from the Reading *Times* of the 15th, the following account of an interesting anniversary at Reading.

The tenth anniversary of the organization of the Sisterhood and the Brotherhood of St. Paul's Memorial Reformed church was celebrated in the chapel last evening. There was an excellent attendance, and the proceedings were interesting throughout. The meeting opened with prayer by the pastor, the Rev. Dr. Bausman.

In behalf of the ladies of the Sisterhood, Dr. Bausman read a report which, in substance, was as follows: Our Sisterhood was founded on the evening of March 14, 1873. It is now ten years old. During these ten years we have held, in regular form, 143 meetings. Beside attending to the usual routine business at our meetings, we mingled pleasantly in social intercourse, and sought to counsel and encourage each other as occasion required. Our afflicted members were regularly visited and afforded such service as they needed and desired. Up to this time, six members of the Sisterhood have died—Mrs. Catharine Philips, Mrs. Amelia Whitner, Mrs. Sarah Ellis, Mrs. Amelia Schoener, Mrs. Sarah Keen, and Miss Ella Leinbach. In all, six funeral benefits have been paid. Two of these were paid to members who buried their husbands—Mr. Joseph High and Mr. Henry Brown. The whole amount paid for funeral benefits, carriage hire, and flowers at funerals of deceased members was $303.25. Benefits paid to sick members $690.12. Total paid for sick and deceased members, $993.37. Paid for gas, room, janitor, carpet, books, etc., $273. At the closing of the Reading Savings Bank, $127 were on deposit in this institution, of which we received our share of the dividends as they were distributed. At the building of St. Paul's church, the Sisterhood put in a memorial window at a cost of $82. Besides this, $200 have been donated toward the reduction of the debt of the congregation. The whole amount paid for necessary expenses and benefits of the members was $1,266.37. Donated to the congregation $282. The assets on property of the Sisterhood are as follows: A church bond of $500, bearing interest. Four shares of building association stock, $88. Cash on hand, $303.21. Whole amount of assets, $891.21. Whole amount received during the past 10 years, $2,439.58. Whole amount expended, $1,548.37. Total balance on hand, including bond, etc., $891.21. Of late, quite a number of additions have been made to the Society, with prospects of encouraging growth in the future. It now numbers fifty-one members. The officers are as follows: President, Miss Beckie Coxe; Treasurer, Mrs. Hiram Smink; Financial Secretary, Mrs. George Mengel; Recording Secretary, Miss Kate Fasig.

After reading the historical sketch of the Sisterhood, Dr. Bausman made a short address, which was delivered with the reverend gentleman's usual earnestness and contained very practical thoughts. In speaking of the purposes of the Sisterhood and the ends reached by it, he stated that it cultivated a home feeling and spirit of oneness among the members. He dwelt on the temporal relief afforded members, who were visited and cared for during sickness, and of the good accomplished in strengthening the weak and tempting and reclaiming the fallen. He also stated that the Society assisted the pastor in helping him to better know the members of his congregation.

In behalf of the members of the Brotherhood, Mr. William H. Dechant read a report in which the following facts were embraced:

The first meeting of this society was held on March 14, 1863. The amount of fees and dues received to March 7, 1883, is $1,866.80. Paid as sick benefits, $247.83. Paid as funeral benefits, $75. The assets of the Brotherhood at present are $1,057.06. Of this amount, $500 are invested in church bonds; $408 is the face value of 10 building association shares, and $149.06 are in the treasury of the society. The Brotherhood has donated $350 to St. Paul's Memorial Reformed church. One brother has died—Levi J. Machemer—and the wife of a brother—Mrs. Amelia Schoener. The sick benefits of the Brotherhood are $4 per week. Upon the death of a member in good standing, $50 are paid towards defraying the funeral expenses, and upon the death of a brother's wife, $25. It may be safely said that there are few, if any, beneficial societies in this city that have more assets with the same number of members than St. Paul's Brotherhood. The present officers are: President, Francis Roland; Vice-President, H. B. Smink; Recording Secretary, J. W. Rauch; Assistant Recording Secretary, W. H. Dechant; Financial Secretary, J. A. Miller; Treasurer, Isaac From. The oldest member is Gideon Knabb, and the youngest, his son Samuel Knabb. Isaac From has been Treasurer since the organization.

The exercises were interspersed with music. Miss Sallie Mengel sang a solo and two selections were rendered by a quartette.

KEYSER.—A special meeting of Lebanon Classis was held in Hamburg, Pa., on the 12th inst., for the purpose of granting an ecclesiastical trial to Rev. A. S. Keyser, of Pottsville, for grossly immoral conduct. The charges were for seduction, breach of promise to marry, and falsehood. These charges were sustained and the Classis unanimously revoked his license and deposed him from the Gospel ministry.

Synod of the Potomac.

WELTY.—The Rev. E. Welty, of Baltimore, Md., having accepted a call to the St. John's charge, in the Classis of Virginia, and entered upon the duties of the pastoral office March 1st, his correspondents will address him at Middlebrook, Augusta county, Va.

RESOLUTIONS OF REGRET.

At a consistorial meeting of St. John's Mission of Williamsport, Pa., held March 12, 1883, a committee of two was appointed to draft resolutions expressive of the sense of the congregation in the death of Mrs. Rev. J. S. Wagner. The committee reported as follows:

INASMUCH as it has pleased our Heavenly Father to remove, by death, from among our number Mrs. Mary Susan Wagner, wife of our beloved pastor, J. S. Wagner, therefore,

Resolved, That in this dispensation of Divine Providence, we humbly bow to the unseen hand of Love in depriving us of the Christian fellowship of our beloved sister, who, though sojourning amongst us only a few weeks had endeared herself to all within the circle of her acquaintanceship.

Resolved, That the sympathy and love of St. John's Mission are hereby extended to the husband, her family and friends, brethren in Christ Jesus, in this their sad loss and bereavement.

Resolved, That a copy of these resolutions be placed in the hands of our pastor, spread upon the minutes of our Church Book, be furnished to her family and published in the MESSENGER.

S. TRANSEAU.
L. S. HELLER.

General News.

Home.

The Indians under the care of the Colorado Agency, are suffering from small pox and want of food.

Dr. Forbes of the Jefferson Medical College, has been acquitted of complicity with the Lebanon Cemetery robbers.

Hon. David Davis, ex-president of the United States Senate, was married near Fayetteville, N. C., on the 14th inst., to Miss Addie Burr.

Great indignation is felt at Uniontown, Pa., and all over the land, at the acquittal of N. L. Dukes, who killed Capt. A. C. Nut, having first ruined his daughter.

The waters on the lower Mississippi are slowly receding, and the planters are preparing to put in their crops. The sheep men complain of heavy losses during the season.

Hon. Thos. Flournoy, died at his residence in Halifax County, Va., on the 12th inst.——Hon. William White, Judge of the Supreme Court of Ohio, and recently appointed Judge of the United States Court for the Southern district of this State, died suddenly last week.

The Communists of New York, celebrated the anniversary of the Paris Commune of 1871, yesterday. Herr Most made a violent speeech. He said, "The Paris Commune was too humane, and that the Commune of the future will be established regardless of humanity, and with a firm hand to wield the sword of destruction."

The Sweedsford Bridge across the Schuylkill at Norristown, was burned on Thursday evening.——A panic was caused by a fire in the Delavan House, Albany, on the 15th. The flames were soon extinguished and no one was hurt.——The Wabash Elevator Co.'s warehouse and other buildings in the town of Wabash, Minn., were destroyed by fire last week.

Sheridan, whose extradition has been asked by England, and O'Donavan Rossa, seem to glory in the dynamite explosion in London. The former says it is only the advance picket of Irish work. The latter says, "It was intended to do all the damage possible, and it was done to show England that she had better give Ireland her own Parliament. England is at war with Ireland and Ireland should be at war with England."

Harper's Weekly makes the following announcement of general interest:—

For the best original drawing to illustrate Alfred Domett's "Christmas Hymn"—the drawing to be suitable for publication in *Harper's Magazine*, and to be the exclusive work of an American artist not over twenty-five years of age—Messrs. Harper & Brothers offer an award of $3,000, upon the honorable understanding that the successful competitor shall use the same for the prosecution of art study in one or more of the best American schools, including also a sojourn abroad of at least six months for the study of the old masters. The award will be paid in such instalments and at such times as shall best suit the convenience of the recipient for the purposes specified.

The drawings must be received by Messrs. Harper & Brothers not later than August 1, 1883, addressed "Art Competition, *Harper's Magazine*, Franklin Square, New York;" and each must be designated by an assumed name or motto, which should also be given, together with the real name, age, and residence of the artist in a sealed envelope accompanying the drawings, and not to be opened until the result of the competition shall have been determined. The name of the successful competitor will not be publicly announced until the publication of the drawing.

Mr. R. Swain Gifford, N. A.; Mr. F. D. Millet, A. N. A.; and Mr. Charles Parsons, A. N. A., Superintendent of the Art Department, Harper & Brothers, will act as judges of the competition.

It is intended to engrave the successful drawing as one page for *Harper's Magazine* of December, 1883; and should other drawings submitted be found suitable, second, third, and fourth awards will be made, as follows:—One page *Harper's Weekly*, $300; one page *Harper's Bazar*, $200; one page *Harper's Young People*, $100.

If the judge should decide that no one of the drawings is suitable, Messrs. Harper & Brothers reserve the right to extend the limit of time and re-open the competition.

Two Christmas Hymns, by Alfred Domett, have been published. That published in 1837 is the one for the illustration of which artists are invited to compete, and a printed copy will be sent on application.

Foreign.

Karl Marx, said to be the father of Socialism in Germany, died in London last week.

Geneva, March 18.—An anarchist meeting was held here last evening at which the existing social system was denounced as organized infamy.

It is hoped that Kaiser Wilhelm will be able to celebrate next Thursday, his eighty-sixth birthday, by laying the foundation stone of the new Palace of the Imperial Parliament in Berlin.

(*For additional News see 8th page.*)

PREMIUM TRACT No. 2.

"The Work of Missions in the Reformed Church in the U. S."

This Tract of four pages is now ready for distribution. It deserves a wide and liberal distribution throughout the whole Church. Pastors, Consistories, Sunday-schools, and Missionary societies will do well to order it in large quantities for general distribution.

It is to be had at the following rates:

1000 copies, cash net,	$5.00
100 "	55
12 "	10

Post paid. Orders filled promptly.

Address,

REFORMED CHURCH PUB. BOARD,
907 Arch St., Phila.

APPOINTMENT OF AGENT OF THE REFORMED CHURCH PUBLICATION BOARD.

Mr. Jacob Heyser of Chambersburg, Pa., has accepted the agency of the Board contemplated in the Plan of Life-Membership, subscriptions for THE MESSENGER, and will enter on his duties at the opening of the new year. He is also authorized to solicit contributions for the use of the Board, and to receive subscriptions for the different periodicals of the Board, and orders for the Book Department, and make collections of accounts due the Board, his receipt for the same being valid.

We hope Mr. Heyser will be received and welcomed by the Church, and meet with good succes so as to put our publication interest on a good footing. CHAS. G. FISHER,
Supt. Ref'd Ch. Pub. Board.

SUNDAY-SCHOOL HELPS FOR 1883.

Now is the time to make up orders for Sunday-schools Help for the coming year. "The Guardian," for teachers; "The Quarterly," for scholars; "Lesson Papers," advanced and primary; "The Child's Treasury," monthly and semi-monthly; and "Sunshine," are equal to any others of the kind, and at prices in keeping with their contents and appearance. The cheapest are not always the best. Specimen copies sent on application free of charge. We look for an increased demand for them all during the coming year. Pastors and superintendents will please give attention to this and see that their schools have *their own* Church publications in use.

Address
REFORMED CHURCH PUB. BOARD,
907 Arch Street, Philadelphia.

CHURCH ALMANAC FOR 1883.

Our Church Almanac for 1883 is now ready for distribution. The following is the schedule of prices:

1 copy, postage paid,	$ .10
12 copies,	.60
50 "	2.50
100 "	4.75

To which must be added 12 cents a dozen for postage, if sent by mail.

A discount of five per cent. for cash.

We have endeavored to improve the appearance of the almanac, and have it contain as usual an amount of matter that must prove interesting and instructive to every Church member. We have also added eight more pages—which gives more space to be filled with valuable reading matter. We have tried to make it truly a year book for the church. For this purpose we hope pastors and members will aid in its circulation, so that it may reach at least every family in the church. Send in your orders at once.

Address,

REFORMED CHURCH PUB. BOARD,
907 Arch Street, Phila.

Business Department.

Rev. CHARLES G. FISHER,

Superintendent and Treasurer

TERMS OF THE MESSENGER:

$2.20 *a year, in advance*, postage included. Six copies to one address for one year, $11.00.

No paper discontinued, except at the option of the publishers, unless orders are *sent direct to the Publication Office*, at least two weeks before the time subscribed for expires, and all arrearages are paid.

The publishers will not be responsible for notice given to an agent or postmaster.

When arrearages for more than a year are due, they are collected through a solicitor.

The date appended to the subscriber's name on the slip pasted on each paper, indicates the day and year to which he has paid.

Renewals should be made, if possible, before the date transpires. If two issues are allowed to be sent after that time, and a notice to discontinue is then received, the subscriber will be charged for the six months commenced.

☞ Remittances should be made by Check, Draft, Postal Money Order, or Registered Letter, and to be made payable to the order of the REFORMED CHURCH PUBLICATION BOARD.

☞ Should you remit, and on examining the label on your paper you do not find the proper credit given after two weeks have elapsed, please inform us by postal, so that any failure to reach us may be discovered, or any mistake or omission may be corrected.

☞ COMMUNICATIONS for the paper, to insure prompt insertion, should be addressed to "THE MESSENGER."

FOR EASTER.

EASTER SERVICE ANNUAL,

Containing six pages of new and choice Carols for Easter, with specially prepared service of Scripture and song, published by Mrs. Emma Pitt, Baltimore, Md.

Superintendents and Teachers of Sunday-schools would do well to examine this Annual before making their Easter selections. Price, Five Cents.—$4 per hundred.

ALSO,

EASTER ANNUALS.

Containing the usual number of Carols, published by Bigelow & Main, and J. Church & Co. Same price as above.

EASTER CARDS in variety and different prices. Also,

EASTER EGGS—a story-book for children. Illustrated. 45 cents.

TRACT ON CONFIRMATION,

By Rev. A. C. Whitmer, containing Certificate of Confirmation. 75 cents per dozen.

GOLDEN CENSER,

By the Rev. Dr. Harbaugh, containing Lithograph Certificate of Confirmation, in different styles of binding.

Also Certificates of Confirmation and Baptism at different prices.

Send for specimens copies of Annuals, &c.

Address,

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907 Arch Street, Phila., Pa.

THE NEW HYMN BOOK.

We offer it at the following prices:—

HYMNS FOR THE REFORMED CHURCH.
(New Hymn Book. Large Size.)

Roan Embossed, Plain,	$1.00
Roan Embossed, Gilt,	1.50
Imitation Turkey, Gilt,	2.00
Real Turkey, Gilt, or Antique,	3.50

FORMS AND HYMNS.

Roan Embossed, Plain,	$1.25
Roan Embossed, Gilt,	1.75
Imitation Turkey, Gilt,	3.00
Real Turkey, Gilt, or Antique,	4.00

ORDER OF WORSHIP AND HYMNS.

Roan Embossed, Plain,	$1.75
Roan Embossed, Gilt,	2.25
Imitation Turkey, Gilt,	3.25
Real Turkey, Gilt, or Antique,	4.50

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Real Turkey, Gilt, Stiff or Limp,	1.75

Same, with Forms.

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TUNES FOR WORSHIP. For the above.

☞ To be issued *as soon* as possible.

ALSO

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Large Size, Muslin,	$0.40
Small " "	35
Morocco, Limp,	75

Usual Discount to parties ordering large quantities.

☞ Special rates for Introduction.

Also the following:

By Rev. J. H. Good, D. D.

REFORMED CHURCH HYMNALS WITH TUNES.

Small Print.

Roan Embossed,	$1.25
" " Gilt,	1.50
Imitation Turkey,	2.25
Real Turkey, Gilt,	3.25

Large Print, without Tunes.

Muslin Embossed,	$ .75
Roan Embossed,	1.00
" " Gilt,	1.25
Imitation Turkey,	1.75
Real Turkey, Gilt,	2.50
Prayer Book and Aids to Private Devotions, postpaid,	$ .30
Church Members' Hand-Book, new, 176 pages, 50c.; per doz.,	5.00

And all the Publications of the German Publishing House, Cleveland, Ohio.

All of the above Books sent postage paid on receipt of the retail price, or by express, subject to discount.

Supplies for Sunday Schools.

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Miscellaneous.

For the Messenger.

THE RESURRECTION.

Rev. D. Y. Heisler, D. D.

THE world's renewal, passing fair,
Wakes up new gladness ev'rywhere.
And with the Lord, resurgent there,
All things together live and rise;
The elements meet service show,
And of their Author well do know
The festive times, how good and wise!

The lightning flash illumes the skies,
The air, so fluent, space defies,
The ebbing waters fall and rise,
The stable earth continues firm:
The light things seek the higher space,
The weighty keeps the middle place,
And all things are renewed in germ!

The skies grow calmer—more serene,
The ocean is more tranquil seen,
The air more softly breathes atween—
The lowly vale with beauty teems;
Renewed once more the arid plain,
The frigid parts revive again,
For spring comes with its genial beams!

Death's icy chill at length is loosed,
The prince of earth is sorely bruised,
And now his reign, in us abused.
Is broken—scattered like the frost;
Whilst Him he wished to hold at sight,
In whom he nothing had by right,
His own peculiar right he lost!

Thus Life hath vanquished death at last,
And man is now regaining fast
What he had lost in ages past—
The joyous life of Paradise;
An open way they now afford—
The cherubim, with flaming sword,
Removing it with glad surprise!

—*From the Latin.*

Selections.

THE RESURRECTION:—(1) The body of the resurrection will be as strictly identical with the body of death, as the body of death is with the body of birth. (2) Each soul will have an indubitable, intuitive consciousness that its new body is identical with the old. (3) Each friend will recognize the individual characteristics of the soul in the perfectly transparent expression of the new body.—*A. A. Hodge*, 1860.

I see no greater difficulty in believing the resurrection of the dead, than the creation of the world. Is it less easy to reproduce a human body than it was to produce it at first?—*Pascal*, 1655.

When we pluck down a house with intent to rebuild it or repair the ruins of it, we warn the inhabitants out of it, lest they should be soiled with the dust and rubbish or offended with the noise, and so for a time provide some other place for them; but when we have newly trimmed and dressed up the house, then we bring them back to a better habitation. Thus God, when He overturneth this decayed room of our flesh, calleth out the soul for a little time and lodgeth it with Himself in some corner of His kingdom, repaireth the imperfections of our bodies against the resurrection; and then, having made them beautiful, yea, glorious and incorruptible, He doth put our souls again into their acquainted mansions.—*Chrysostom*, 398.

Personal.

Arabi Bey, in his exile in Ceylon, is learning English, in order, as he says, to know what the newspapers are saying about him. He and his fellow-exiles are anxious not only to have their children well educated, but are perfectly willing to have them educated by the English.

The military suite of the present Czar consists of 348 persons, among whom are twelve members of the Imperial family, three Dukes of Leuchtenberg, seven royal princes, eight princes entitled to be styled "Serene Highness," twenty-eight princes, forty-four counts, twenty-nine barons, and 222 noblemen. They include sixty-five Germans and seven Poles.

Mrs. W. K. Vanderbilt has in her drawing-room a portrait of herself by Madrazzo, representing her in white, with a black cloak, lined with rose-color, blowing open in the wind. Her own sitting-room in her new house is the reproduction of one in a Medicean palace. She has a Sister of Charity, it is said, to look after her children, although herself a Protestant.

The late William E. Dodge employed a colporteur for many years in the Southwest to establish Sunday-schools, and to visit the homes of those who were remote from places of worship, for religious conversation and prayer. All the expenses for salary, travel, books, etc., were paid by him. He built many churches and schools in the South and West. It was mainly through his liberality that the celebrated Cremorne Mission, in Thirty-second street, in New York city, was erected. He gave $25,000 towards the building of the Young Men's Christian Association in New York city.

Cardinal Donnet, whose death at Bordeaux went upon the list of distinguished citizens France lost last year, was known as the great moderator of the French clergy. The Bishops of the South, some of whom were not born when he received his mitre, looked up to him as a mentor, and his advice to them was always to avoid strife with Republican officials. He himself, whenever new Prefects came to Bordeaux, went cheerfully to pay them his visit of welcome. On one of these occasions, visiting a noted Free-thinker, he saw a chessboard, and asked the Prefect to play a game. "If you win," he said, "I will read your six essays on Church fallacies; if I win, you shall come and hear six of my sermons."

The grandfather of Dr. Benson, the new Primate of England, was the Rev. Joseph Benson, a prominent and sincere Methodist, the author of a Commentary on the Bible still much esteemed by many Methodist families in Great Britain. He often preached memorable and impressive sermons in the famous old City Road Chapel, London, and his memory lives in connection with that of Adam Clarke, Richard Watson, Jabez Bunting, and Robert Newton. He had great power in prayer. His voice was thin and penetrating, and his pronunciation had much provincial accent, and these peculiarities would often provoke a titter when he rose to begin the service; but as he advanced and his ability declared itself, every ear was attentive, and the consciences and hearts of men would be deeply moved.

Science and Art.

The equestrian statue of the Duke of Wellington at Hyde Park Corner, London, was successfully lowered on January 24, by means of hydraulic rams, from the arch on which it has stood since 1846.

The use of artificial leather is now suggested for buggy tops, and for upholstering purposes where leather is now used. The new material has the alleged advantage of being much more impervious to water than the genuine or natural article, while it is found to wear longer and looks better.

A native of the annexed portion of Lorraine, who lives at Nancy, recently discovered an easel picture by Rubens—"The Return of Tobias,"—which is of the form of "The Flight of Lot," in the Louvre. The work, which is especially fine in color, was executed in Italy under the influence of the works of Titian and Veronese.

One of the most interesting works of art in the coming Paris Salon will be Gustave Dore's splendid statue of the elder Dumas. The artist had entirely completed the figure, which he intended to exhibit at the Salon, so that his executors and the committee for the erection of the statue will be fulfilling a last wish of the sculptor in placing the cast before the Parisian public at the Palais de l'Industrie.

Some of the practical results of M. Pasteur's protective system of inoculation of animals have been furnished the public. Last year 80,000 sheep were vaccinated in the Department Eure-et-Loire, and only 518 have died of the disease known as "charbon," or 0 05 per cent., whereas the mean annual loss from the disease for the ten preceding years was 9·01 per cent. Of bovine animals 4,500 were vaccinated, and the mortality has fallen from 7.03 to 0 24 per cent. A special experiment made with sheep gave the following result:—2,308 were vaccinated and 1,659 were not; all were cared for in the same manner and freely mixed with each other. Of the vaccinated sheep only 8 died, while of the unvaccinated ones 83 died.

Items of Interest.

A century since the Hawaiians were savages and cannibals. Now there are over 300 telephone wires in use in the city of Honolulu, and the application of the telephone is made throughout the islands on the plantations. Some of the planters are now cutting their canes at night with the aid of electric light.

Nearly 900 decorations were distributed in Berlin in honor of the silver wedding of the Crown Prince, in addition to an incalculable number of medals of honor. The list of knights of the various classes of the Orders of the Red Eagle, Crowns and Royal House of Hohenzollern, fills eighteen columns of the Imperial *Gazette*.

The Portland *Oregonian* tells us of an expressman in that city who, one cold day recently, was seen stamping around on the sidewalk in front of the Occidental Hotel to keep himself warm, while his overcoat was spread over his horse. This man should have a medal from the Humane Society, or, better, a blanket for his horse.

A part of Musgrave rectory, in Westmoreland, in which house Paley, the philosopher, for a long time lived, fell to the ground a few weeks ago. So little of the house remained in a condition fit for human habitation that the rector and his family were obliged immediately to retire. The room where Paley wrote his *Natural Theology* was not injured. Ever since Paley died it has been preserved as he left it.

A "lightning train" is to be introduced on the 1st of May on the railroad between Vienna and Paris. It is to be run twice a week, and will make the distance in twenty-seven hours. The train will stop only at a few of the more important stations. If this experiment proves successful, a similar train will be started to make the trip between Paris and Constantinople. For this distance eighty-four hours are to be allowed.

The luxurious style in which many Harvard students live is said by a correspondent of the Hartford *Courant* to have become a crying evil. Poor young men require much more fortitude and self-reliance than used to be the case to go through the course in open poverty. The Professors, however, have not fallen into extravagant ways. One dresses so plainly, and with so little regard to modern fashion, that he is described as positively quaint. Their manners are so unaffected and simple that the contrast between them and the airs of some of the students is striking. The freshmen are the grandest of all.

The proposed enlargement of the Suez Canal now occupies the attention of English speculators, and there are many large schemes proposed upon the calculation that the interests of British enterprise will in the end be promoted. The general width of the water way is a little over three hundred feet, and one suggestion is that another hundred feet should be added. But against this it is reasoned that the heaps of sand formerly taken out would have to be removed, and it is a debatable question whether it would not be a less expensive design to dig another and independent ditch. It is pointed out that the present canal would greatly facilitate the introduction of another, reducing the outlay in a number of ways.

The committee appointed to perfect the plans for an industrial school at Springfield, Mass., are working to that end. The desire is to teach the rudiments of the trades, not to turn out finished mechanics. The desire is to give the boy a knowledge which will enable him to choose a pursuit for which he recognizes his own adaptability, so that three or four years of his life are not wasted after he leaves school trying to determine how he will earn his living, and finally drifting through ignorance and necessity into work where manual labor, not brains, is needed; receiving compensation enough to keep body and soul together, no more. If he escapes the sins of drunkenness and its attendant vices, which are often brought by discouragement and disappointments, he does well. There is no question that, if girls and boys were educated at school to some calling which they could put to immediate use at the close of their school life, the penitentiaries and reform schools would have fewer inmates.

Henry Seybert, who donated the new bell on Independence Hall, died last week, and his body was at his own request cremated at Washington, Pa. He was a rich bachelor, and left a million and a quarter of money to Public Institutions. The residue of his estate, amounting to over $1,000,000, is left to the executors in trust to found two institutions, one for the care and education of boys, the other for girls. A bequest of $60,000 is made to the University of Pennsylvania to endow a chair of Mental and Moral Philosophy, with the stipulation that an impartial investigation shall be made of modern Spiritualism and other systems assuming to represent truth. Another bequest of $60,000 to the University is for the endowment of a ward in the wing for chronic diseases. The will leaves $246,000 in specific bequests to seventy-nine institutions. The will is to be contested.

One of the most important measures passed on the last night of the Congressional session was the bill "To modify the postal money-order system, and for other purposes." It provides that for the transmission of sums under $5 through the mails, the Postmaster-General may authorize postmasters at money-order offices to issue money orders without corresponding advices, on an engraved form to be prescribed and furnished by him, and to be known as "postal notes," for which a fee of 3 cents is to be charged. The notes are made payable to bearer when duly receipted at any money-order office which the remitter may select, or at the office of issue. The note becomes invalid upon the expiration of three months from the last day of the month in which it was issued; and the holder, to obtain the amount of an invalid postal note, must forward it to the Superintendent of the money-order sytem at Washington, together with an application, in such manner and form as the Postmaster General may prescribe, for a duplicate, payable to such holder, and an additional fee of 3 cents is charged for the issue of the duplicate. Money orders are authorized to be issued for sums of less than $100 at rates graded from 8 cents for a $10 order up to 45 cents for one of $100.

Farm and Garden.

In feeding sweet milk to pigs, trials made at the Wisconsin experiment farm showed that on an average four pounds of cornmeal were equal to twenty pounds of sweet skim-milk, or one pound of meal equal to five of milk if fed separately.

At a recent agricultural exhibition at Ludenberg, in Germany, was exhibited a threshing-machine which was driven by electricity at the rate of 1,400 revolutions a minute, and which, at the same time, illuminated the enclosure in which it worked.

At the eighty fifth annual Fat Cattle Show in Islington, the Queen and Prince of Wales were among the exhibitors. The Queen won a prize of £50 at the Birmingham Agricultural Exhibition, and expressed her desire to have a cup in lieu of the money.

Bee Rock, the highest butte in Tullare county, Cal., which was seized by bees years and years ago, and has been used as a hive by them ever since, has been blasted, and three barrelfuls of bees, killed by the explosion, lay dead at and around a comb of honey thirty inches thick, which they had constructed in their den.

A great number of instances seem to show that the stock exerts some influence upon the graft, as much, at least, as the condition and the quality of the soil affects the plants growing in the same. Prof. Beal says: "I have two lots of Red Canadas, one grown on the roots of a Northern Spy and one on Early Harvest. Apples from the latter rot first, and are less brilliant in color."

It is a mistaken sense of kindness to overfeed horses. It may make them look sleek and handsome, yet it impairs their general health and makes them more liable to disease and ailments. When horses are regularly worked they should have strong food and plenty of it, but when seldom or irregularly used the food should be in proportion to the amount of work, else they will become overfat, incapable of usual exertion, and cannot be depended upon when necessity requires long drive or hard work of any kind.

Books and Periodicals.

PERFECT PRAYER, How Offered: How Answered, by Rev. Chauncey Giles, published by J. B. Lippincott & Co. Price $1.00, pp. 234.

This book gives a brief sketch of the efficacy and use of prayer. It points out the proper object of worship, and then treats of the whole subject in eight sermons based on the petitions in the Lord's prayer.

The purpose of this book is stated briefly in the preface: "It is the aim of the author of the following pages to give an answer of the New Church to some of the questions which are now frequently asked concerning the nature and use of prayer, to show in what genuine prayer essentially consists, and to set forth the conditions on which it can be answered. It will be seen that much stress is laid upon the fact that man is only a form capable of receiving life, and consequently that his essential relation to the Lord is that of a recipient of life to the Giver of it."

THE CROSS IN THE LIGHT OF TO-DAY, by W. W. McLane, D.D. Philadelphia; J. B. Lippincott & Co. 1883. Pp. 249. Price $1.25.

This well written book is divided into ten chapters and treats of "Christ the Mediator," "Christ Suffering for Sin," "Christ the Sacrifice for Sin," "Christ the Propitiation for Sin," "Christ Crucified the Power of God unto Salvation," "Christ the Medium of Forgiveness," "Christ the Author of Justification," "Christ the Author of Sanctification," "Christ the Preserver of Law and Government," "Christ Crowned King over All." The author has evidently studied these subjects in the new lights that seem to have dawned upon the Scriptures, and views Christ's relation to the work of redemption less as an outward mechanical and more as a vital one, and in this he is right. The book will do good.

LITTELL'S LIVING AGE. March 17. 1883. Contents: Village Life in Norfolk Six Hundred Years Ago, Nineteenth Century; The Ladies Lindores, part XX, and A New Winter Resort, Blackwood's Magazine; Gambetta, by Gabriel Monod, Contemporary Review; For Himself Alone, part IV, Chambers' Journal: Miss Austen, Temple Bar; Dislike, Spectator; Medicine as Practised by Animals, British Medical Journal; and choice selections of poetry.

For fifty-two numbers of sixty-four large pages each, or more than 3,300 pages a year, the subscription price ($8) is low; while for $10.50 the publishers offer to send any one of the American $4 monthlies or weeklies with the Living Age for a year, both postpaid. Littell & Co., Boston, are the publishers.

Frank Leslie's SUNDAY MAGAZINE for April opens with an article entitled, "What is Presbyterianism?" by Rev. Moses D. Hoge, D.D. This is one of a series of articles on the Religious Denominations in the United States, and each sketch is drawn by some friendly hand, so that there is no danger of misrepresentation. The article is accompanied with portraits of SS. Peter and Paul. John Calvin and John Knox. This article is followed by about eighty others of varied interest, and nearly all of them illustrated profusely. Rev. T. De Witt Talmage, D.D., editor. Mrs. Frank Leslie, publisher, 53 Park Place, N. Y. Terms: $3.00 yearly; 25 cents per copy.

We have received from Willis, Woodward & Co., publishers, 81¶ Broadway, New York, two beautiful songs entitled, "God keep you safe, my little one," and "Did ye but ken." The music is by Miss Alice Nevin, whose taste and talent in that direction are so well known as to need no commendation. Price, 40 cents each.

Married.

On Thursday, March 1, at New Buena Vista, Pa., by Rev. H. S. Garner, Mr. Adam Bening to Miss Sarah B. Oyler, both of Bedford county, Pa.

On the 6th inst., by Rev. H. Leisse, at the home of the bride, M. J. J. Newhard, of Lebanon, Pa., to Miss Vallie Schall, of Landingville, Schuylkill county, Pa.

At the parsonage, by Rev. B. R. Carnahan, February 26th, 1883, Mr. Davis M. Altaffer to Miss Mollie Wilson, both of Rockingham county, Virginia.

At the residence of the bride's parents, by the same, February 27th, 1883, Mr. Samuel W. Altaffer to Miss Ida F. Showalter, both of Rockingham county, Virginia.

On January 25th, at the bride's home, by the Rev. C. Shulenberger, Mr. George E. Diller to Miss Annie J. Thomas, both of Mt. Pleasant, Frederick county, Md.

Obituaries.

IN MEMORIAM.

Death of the Wife of Rev. S. H. Reid, Milton, Pa.

A letter from brother Reid, received a few days ago, conveyed the sad intelligence of the death of his beloved wife, after a few days' illness. In view of our long and intimate relations, both in the college and seminary at Mercersburg, and afterwards as neighboring yoke-fellows in our Master's vineyard, it might not be inappropriate, through the columns of the MESSENGER, to announce the dark shadow that has fallen upon the threshold of our brother's home. Our intimate acquaintance with the departed, first meeting her now nearly 40 years ago at her mother's home, as a modest, blushing maiden, and then, a few years afterward, officiating at her marriage to our now sadly bereaved brother, and this friendship being maintained throughout the many intervening years, may not altogether unfit us for this melancholy task. In performing this duty, a few words from brother Reid's letter will be quoted as most appropriate:

"A great sorrow has fallen upon me and mine! "We have lost our dear wife and mother! She "was stricken with paralysis of the right side on "Sabbath, Feb. 18th, and lingered with us until "the 2d (March) at 11 o'clock, P. M., when she "breathed her last in time. . . . . On last "Monday afternoon we laid her to rest in the "upper cemetery of this place. There she sleeps "in a beautiful spot, facing the rising sun, until "the Sun of righteousness shall bid her come up "again."

Susannah H., wife of Rev. Samuel H. Reid, was the daughter of old mother Harnish, of Canoe Valley, Huntingdon county, Pa.—whose body was laid to rest a little more than one year ago. Her father died when she was quite a youth. All the ministers of the Reformed Church, who labored in this portion of our Zion for the past 50 years, are familiar with the Christian hospitality and kindness of this aged mother in Israel. Her home was the minister's resting place. Reared in such a family, and familiar with the counsels and prayers of maternal love, Mrs. Reid in her sixteenth year, during the ministry of Rev. Moses Kieffer, consecrated herself to her Saviour, by uniting with the Church. Ever afterward she sought to maintain her Christian profession with consistency. In becoming the wife of Rev. S. H. Reid, she entered on a more enlarged sphere of usefulness. While her husband was pastor at Water Street, Race Street, Philadelphia, Huntingdon, and last at Milton, Mrs. Reid in the circle of the congregation, as well as that of the family, did not fail modestly and unobtrusively to fulfil the duties of her station. How well she succeeded the general esteem in which she was held abundantly testifies. The many years the pastoral relation was maintained, she was regarded by the people as largely possessing the elements necessary to constitute a proper *help-mate* for her husband. It is true, diffidence, meekness and modesty largely abounded; yet those traits in her character, sanctified by the mild spirit of the gospel, ennobled her nature, and made these precious graces to appear as jewels, adorning her person.

In the home circle, where, above every other place on earth, the elements that constitute true happiness should abound, there, the departed shone most resplendently. Her husband and children know full well her worth. As time passes away, and they fail to see her familiar face, or hear her cheerful voice among them, they will realize this fact more and more. Others may lightly regard, or, little esteem this truth. Yet, to them it will be a sweet solace to their chastened spirits.

During a reasonably long and useful life, in the different relations she maintained, of child, sister, pastor's wife and mother, she sought in meekness and in godly fear to illustrate the humble Christian. Now that the Master has called for her, in His own time and way, need we, who are still in the body, think it strange! Is there anything unusual in the demand? Oh no! It is only the reaching out to the inevitable. It is the decree of Omnipotence being carried out on all the children of men with an impartial hand—"Dust thou art, and unto dust thou shalt return." "It is appointed unto men once to die." While blinding tears freely fall, and sad hearts sorely oppress us, amid the desolations of earth, we might rightly refuse to be comforted, could we go no farther than this. But, thank God, in our sorrow we turn to the gospel—the glorious gospel of the Son of God! By it, the King of Terrors is invested with joy unspeakable and full of glory, and the grave is radiant with hope. In fact, life and immortality are brought to light. Ah! yes: it is the real source of comfort to us, amid all the disquietudes of life! True, we will while on earth still continue to see death going forward on his mission, as the pale horse of revelation, from conquering to conquer. We will behold the emaciated and wasted forms of the dear departed. We must needs follow them to the grave. But by this gospel permeating our souls and thus becoming our gospel (in which we live, and by which triumphantly we can die), far beyond this world of sense and sin, we recognize our departed loved ones, as raised up to the blessed inheritance of the saints in light; in fact, to be "forever with the Lord." Thus was Paul enraptured with this transporting thought. "For, if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him."

Our kind and merciful Heavenly Father directs the shafts of death; our blessed Redeemer extracts its sting, which is sin; and therefore "we sorrow not as those who have no hope." "Wherefore comfort one another with these words." We can sing—yea, sweetly sing, even amid our tears:

"Asleep in Jesus! O how sweet
To be for such a slumber meet;
With holy confidence to sing,
That death hath lost his venomed sting."

Trustfully we can go forward realizing "my times are in thy hands." Brother Reid and his children may mournfully say,

"I turn, but see thee not; before my eyes
The image of a hill-side mound appears,
Where all of thee that passed not to the skies
Was laid, with bitter tears."

Yet with the eye of divine faith they can exultingly exclaim, "Thanks be unto God that giveth us the victory, through our Lord Jesus Christ."

F. A. R.

Fell asleep in Jesus, Saturday, December 16, 1882, Charles O. Hammett, in the 22d year of his age, son of David and Sarah Hammett, of 499 Franklin street, Baltimore.

This young brother was a member of St. Paul's Reformed church, Lexington street, and the circumstances surrounding his death were peculiarly sad. The family were scattered by the dread disease which prevailed in this city at that time, and he had taken board temporarily in another section of the city when striken down by the same disease. The nature of the disease necessarily prevented the attendance of his relatives and friends at his bed-side, and no father, mother, sister or brother could be present with him in his last moments. His father and mother were, at the same time, suffering from the same disease. But, thank God, we have evidence from his kind physician, in a communication to his mother, that his dear Jesus was with him. He says—"I hope to meet you all in Heaven. I feel that my sins are all forgiven. Tell Alex.," referring to a young friend of his, "to join the Church, and be a good man. Good-bye. God bless you all. Your loving Charlie." H.

DIED.—At her residence, near Sharpsburg, Md., Feb. 19th, Mrs. Margaret Ann, wife of Mr. William Rulett, aged 53 years, 4 months and 17 days.

In almost every community there are women whose usefulness is so great that when God takes them away their loss is a public calamity: and such a one was the subject of this notice. She was born and lived during her entire life in the house in which she died—an old homestead which had been marked by hospitality in the life-time of her parents. It is situated on part of the Antietam battle-ground, and was visited by many people interested in that historic place. There for thirty years of her married life the deceased exercised the gifts and graces of wife, mother and neighbor, and her memory will long linger as a sweet fragrance in the community. Several years ago, she with her husband and two other members of the family, as well as a goodly number of others, were received into full communion with the Reformed Church, and the saving help of Christ, which she then sought, sustained her in death, and will be a comfort to the bereaved ones she left behind her.

Of the closing scenes of her life the pastor thus beautifully writes:

"Her pastor being with her during these sad hours of watching and waiting to comfort her and the family and to lead them to the throne of mercy and commend her to the God who gave it, she heartily and audibly joined all the rest in the repetition of the Lord's prayer. If ever these inspired words were spoken by sincere and honest hearts, it was then. Whilst it may have been hard to say, 'Thy will be done on earth as it is in heaven,' it was nevertheless submissively done. And the beautiful and almost inspired hymn, 'Jesus, lover of my soul,' which was sung by the family, though in faltering tones, at her request and in which she also joined, seemed to have a meaning and a force never before realized by those who sang it, 'Jesus! let me to Thy bosom fly!' In the midst of these trying circumstances the departing one remained perfectly calm and serene, and not a murmur escaped from her lips, a sure indication that the everlasting arms were around about her. In the evening as the sun had just gone down and as the shades of night were gathering, the sun of her life also was setting in beauty and glory only to be followed by the vision of the rising sun of righteousness in the brighter and fairer world above. Her end, being thus calm and peaceful as was her life, can not fail to be a subject of pleasant reflections to those whom she has left behind."

DIED.—In Philadelphia, Feb. 25th, Henry Hemmerly, aged 25 years.

Mr. Hemmerly was a Christian man. That fell disease, consumption, struck him down. He leaves a wife and child to mourn his loss.

DIED.—In Mahoning township, near Danville, Dec. 15, 1882, John Blecher, aged 83 years and 1 month.

Father Blecher was born in Heidelberg township, Lebanon county, where he was baptized by Rev. Wm. Hendel. At an early period in his life his parents moved to the banks of the North Branch of the Susquehanna, where he became a communicant member of the Reformed Church. His recollections hence extended over a great part of the history of the Reformed Church in this section of the State. For many years he was an elder in the Mahoning congregation. His life was characterized by a meek and Christian spirit. Especially during his painful and lingering illness he seemed to long for the better land, where there "shall be no more pain." And to that better land we believe that he has gone.

DIED.—At Sharpsburg, Md., Feb. 19th, of consumption, Hallie Berry, daughter of B. F. and Annie S. Rohrback, aged 19 years and 23 days.

Though she was the youngest of the family yet it seemed as if she could not be spared. She had entwined herself very closely around the hearts of her parents and sisters probably by reason of her delicate constitution and her fondness of them. Accordingly when the angel reaper came her removal from her accustomed place in the home and hearts of the family left a sore and tender wound. But God speaks to us all lovingly both by her life and by her death and would woo us to Himself in this way. Next to the parents and family the lesson of Providence is especially intended no doubt for those of young and tender years.

Miss Hallie had been a faithful scholar of the Reformed Sunday-school of this place for many years, having had for her teachers Mrs. Ellen Smith and Mrs. Lizzie and Dr. R. M. Keedy. She, along with her two sisters, was received into full communion with the Reformed Church by Christian Baptism and the rite of confirmation the Sunday evening previous to her death. The earthly Sunday and church fellowship proved, no doubt, to be the gateway to that heavenly Sabbath which knows no setting sun and to that glorious communion of the saints of all ages in our Father's House on high. Her meek and lovely spirit which shone forth so beautifully amid the dark clouds of sorrow which were hovering over the household cannot fail to linger long in the memory of those who were permitted to behold it. A. C. G.

DIED.—In Mifflinburg, Pa., March 8th, Samuel Stitzer, aged almost 67 years.

Long a member of the Reformed Church here, regular and devout, greatly interested in the Church—he will be missed. After a short but sore sickness, borne with great patience, he died in the faith of Jesus Christ, whom He joyfully confessed for hours before his going.

Religious Intelligence.

At Home.

The Franciscan Brothers have 8,000 children under their charge in Brooklyn.

A convent is being built in New York for the Sisters of Perpetual Adoration, one of the most rigid orders of nuns in the Catholic Church.

A movement has been started by Bishop Spalding, of Peoria, to establish a Roman Catholic university in the United States "not inferior to Harvard or Yale."

In Franklin the Salvation Army makes itself ridiculous by singing hymns to the tune of "My Grandfather's Clock," "My Father and Mother Were Irish," and other secular melodies, to the accompaniment of a tambourine and an accordeon.

Harvard has two religious societies—St. Paul's, which numbers sixty Episcopalians, and Christian Brethren, which contains about forty members of different denominations, and which holds weekly meetings. These do not include students whose homes are in the vicinity, and who spend their Sundays at home.

In its ninth annual report, the Seamen's and Landsmen's Aid Society of Philadelphia shows a year's work of quiet usefulness among the sailors, who have come to the port of Philadelphia. Nearly 73,000 papers, 15,000 tracts, 1,200 books, 6,097 pamphlets, 30 prayer-books, 327 hymn-books, 130 Bibles, and 130 New Testaments have been given out. The number of visitors to the library was 1,624.

The Baptists, it is said, have a church building fund of $250,000, and have erected 213 houses of worship; the American Congregational Union has a fund of $912,000; the Presbyterian Board of Church Erection has disbursed $1,035,000, and built 1,721 houses of worship, and the Methodists have erected 2,683. The Protestant Episcopal church proposes to raise $100,000; the principal to remain forever intact, the interest—$50,000 a year—to be used in church building.

The American Tract Society forwarded during its last financial year, to foreign mission stations $4,920 in cash, $3,136 in electrotypes, and $2,474 in publications printed at the Tract House. Its valuable publications are issued not only in English but also in German, French, Spanish, Portuguese, Italian, Welsh, Danish, Swedish, Norwegian, Dutch, Finnish, and Hungarian. The large duodecimo tracts, in all these languages, are sold at the rate of fifteen pages for one cent, so that foreign emigrants can be readily aided at very small expense. Life members can receive 1,500 pages annually, for distribution, free of charge.

The *Churchman* speaking of St. Stephen's Church, Petersburg, Virginia, says: "The Bishop of the diocese visited this parish (the Rev. G. B. Cook, rector) on Sunday evening, February 18th, and confirmed twenty-eight persons. Among the number were six former preachers, including a bishop (W. E. Howell) of the communion called 'Zion Union Apostolic Church.' The sermon was delivered by the Rev. Dr. C. J. Gibson, from Rom. xii. 1, and was supplemented by some remarks from the bishop. The church was crowded, many persons being unable to obtain seats. The work carried on by this parish is important and interesting. The Normal school is very prosperous, having every department filled with scholars. The theological department has sixteen students, who, under the instruction of the Rev. Prof. Thos. Spencer, are preparing for the ministry of the Church. Of these students nine are from the Zion Union Apostolic Church, two from the Baptists, two from the Methodists, and one from the Congregationalists. Upward of sixty teachers, and four ministers have already been prepared here, and sent out to labor among the colored people."

Abroad.

Of the bishops of the Church of England three are over eighty and nine over seventy years of age.

The Scottish Episcopal Church has 70,847 members. The increase last year was 2,284. Most of the members tend towards High Churchism.

Buddhist priests have held a large convocation at the temple at Kayasau, Japan, for the purpose of removing some of the more irksome of the rules of their order, notably that preventing the clergy from marying.

The London *Times* gives some curious statistics of the Society of Friends in England. They are now reduced to 17,977 members, or probably 7,000 families, a majority of whom, it is said, reside in Ireland, and 5,700 regular attendants who are not in full membership. They seat ten members in the House of Commons, besides being represented by six or seven ex-members, the best known of whom is Mr. W. E. Forster; and according to the *Times*, the society includes one baronet, Sir J. W. Pease, and one knight, Sir J. Barrington.

Dr. De Pressensé writes to the *National Baptist*:—"Gambetta had become the strongest partisan of the union of Church and State, solely for the purpose of keeping religion in dependence upon the civil power. It is probable that the cause of this fatal union, deprived of such a support, is going to be deeply compromised, and that nothing will stop the movement of minds that hold the opposite opinion. I earnestly hope, for the sake both of the Republic and of religion, which has every thing to gain by it, that the separation may take place."

The Missionary Conference held at Calcutta at the beginning of the year determined to attack the practice, which is almost universal among the families of high caste, of marrying Indian children in early infancy. The missionaries will endeavor to procure the passage of a law which shall make such a marrige null unless approved by the girl when she comes to years of discretion. They would thus in all cases interpret the marriage ceremony as it is called, as a mere betrothal, and leave the parties free either to ratify it by a later marriage or to rescind the contract.

The *China Mail*, says: "The Canton missionaries have lately found great difficulty in purchasing and renting property, not so much from the unwillingness of the native property-holders, as from the opposition of the enlightened gentry and scholars. It is proved that these gentlemen hired the mob that attacked the American missionaries with stones at Ng Chau a few weeks ago. A meeting of missionaries has been held recently, and a document drawn up signed by all, to be forwarded to the American consul, requesting that more stringent measures be taken to hold the Chinese officials to treaty regulations."

The recent day of prayer for Missions was very earnestly observed in the churches of Glasgow. Ninety Missionary sermons or addresses were delivered, and on a subsequent day a large public meeting was held in St. Andrew's Hall. Principal Douglass, who presided, read two letters, which produced a profound impression. One was from Sir Bartle Frere, testifying in the most emphatic way to the value of missions in India and Africa; the other was from a gentleman, a stranger, who happened to hear one of the missionary sermons preached on the previous Sabbath, and had been struck with what was said about the low rate of giving, and who now sent, anonymously, a contribution of $10,000.

The Church Army, an organization under the auspices of the Anglican Church, in imitation of the Salvation Army, has received very severe treatment in Westminster. While parading the streets on the evening of January 5, it was greeted with laughter and hisses by crowds at the corners, and missiles were hurled at the captain, the Rev. Mr. Carlile, who was known by his uniform. On the evening of January 8, the army again marched through some of the principal streets. The captain, accompanied by the Rev. S. W. D. Fox, Secretary of the Church of England Parochial Mission Society, the Rev. Neville Sherbrooke, incumbent of Portman Chapel, and other clergymen, led the front ranks of the first detachment, singing the army songs, and in several places they halted and addressed the thousands that followed. Afterwards the army was assailed by roughs, when the police came to its protection. On reaching the hall, which was filled, services were held, but with continuous interruption, until at length the presence of the police had again to be sought.

The formal election of the Rev. Dr. Benson to the Archbishopric of Canterbury was quite an impressive affair. The Chapter of Canterbury Cathedral gathered in the Cathedral library, and in strictest privacy performed the quaint ceremony which has been regularly observed in electing every Archbishop since the time of Henry VIII. The Dean announced the purpose for which the Chapter had been called, read the conge d'elire, accompanied by the letter recommendatory from her Majesty, and a voluminous formula requiring the Chapter to elect the Right Rev. Dr. Benson, Bishop of Truro, as Archbishop of Canterbury. The Chapter then proceeded to the election by ballot, the Royal request being answered by the unanimous vote of the Chapter. It is said that the arrangements for the enthronement of the Archbishop of Canterbury will be of a more complete character than on any previous occasion, and already the demand for tickets is very great. All the Bishops who hold provincial offices, such as Dean, Chancellor, and Precentor of the provinces, are expected to be present.

RELIGIOUS STATISTICS OF ENGLAND AND WALES.—The compilation of statistics published in the Lincolnshire *Chronicle*, gives the whole number of places of worship in England and Wales as 45,000, nearly 22,000 of which have been certified and recorded as such by the Registrar-General. The total number of sittings is between 14,000,000 and 15,000,000. The average attendance at public worship on Sunday, is between 10,000,000 and 11,000,000. The stated ministers of religion number in all 36,000, of whom about 23,000 are clergy of the Church of England. On every Sunday there are delivered not lower than 80,000 sermons, making a total in the year of upward of 4,000,000 of sermons. About 5,000,000 of young persons are at the present time receiving religious instruction in Sunday-schools, and nearly 500,000 teachers are voluntarily engaged in this work of instruction. Independently of agencies for the moral and spiritual improvement of the people, such as evangelists, Scripture-readers, town missionaries, Bible women, tract distributors, etc., there is a stated minister for every 700 persons, comprising 140 families; a place of worship for every 500 individuals, or every 100 families, and a communicant for about every eight of the population. The annual cost of the various efforts for the social, moral, and religious reform is roundly estimated at sixteen millions sterling.

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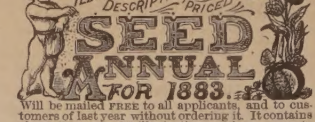

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Stations. UP TRAINS.	N. O. Exp.	Acc'n	Soth'n Mail	Phil. Exp.	Carl. Acc.*	Hb'g. Exp.
	P. M.	A. M.	A. M.	A. M.		P. M.
Leave Baltimore	11 20	.....	7 35	10 50	.....	5 35
" Philadelphia	11 20	4 30	8 10	11 05	.....	5 40
	A. M.		A. M.	P. M.	P. M.	
" Harrisburg	3 25	7 35	11 25	3 15	6 30	8 55
" Mechanicsb'g	3 48	8 04	11 48	3 41	7 00	9 25
" Carlisle	4 10	8 30	12 06	4 05	7 26	9 54
" Newville	4 33	8 55	12 27	4 30	.....	10 24
" Shippensburg	4 54	9 20	12 45	4 53	.....	10 49
Ar. Chambersb'g	5 17	9 45	1 05	5 19	.....	11 10
Lv. Chambersb'g	5 20	9 50	1 08	5 23	.....	P. M.
" Greencastle	5 42	10 14	1 28	5 47	.....	
Ar. Hagerstown	6 05	10 40	1 50	6 15	.....	A. M.
Lv. Hagerstown	A. M.	10 45	2 00	6 20	.....	6 05
Ar. Martinsburg	DAILY	11 35	3 40	7 10	.....	6 45
		A. M.	P. M.	P. M.		A. M.

* On Saturdays this train will leave Harrisburg at 5 30 P. M.

Stations. DOWN TRAINS	Hb'g. Exp.	Sat. Acc'n	Mail Train.	Phila. Exp.	Mail Exp.	N. Y. Exp.
		P. M.	A. M.	A. M.	P. M.	
Lv. Martinsburg	.....	7 30	7 00	.....	3 00	DAILY
Ar. Hagerstown	.....	8 20	7 50	.....	3 48	P. M.
Lv. Hagerstown	.....	P. M.	7 55	11 50	3 55	9 05
" Greencastle	.....	.....	8 23	12 17	4 23	9 28
Ar. Chambersb'g	A. M.	.....	8 50	12 40	4 50	9 46
Lv. Chambersb'g	4 30	Carl.	8 55	12 45	4 55	9 47
" Shippensburg	4 55	Acc'n	9 19	1 10	5 21	10 07
" Newville	5 18	A. M.	9 42	1 33	5 47	10 27
" Carlisle	5 42	7 30	10 08	2 00	6 15	10 47
" Mechanicsb'g	6 06	7 57	10 33	2 23	6 45	11 07
Ar. Harrisburg	6 35	8 30	11 00	2 55	7 15	11 30
	A. M.	A. M.	A. M.	P. M.	P. M.	P. M.
Ar. Philadelphia	10 20	.....	3 20	7 35		2 55
" Baltimore	10 20	.....	.....	5 20	.....	.....
	A. M.		P. M.	P. M.		A. M.

C. V. R. R.—SOUTH PENN BRANCH.

Mixed Train	Mail Train			Mail Train	Mixed Train
A. M.	P. M.			A. M.	P. M.
9 30	5 15	Lve.....	Chambersburg..... Arr	8 45	4 40
9 55	5 30	"	.....Marion..... "	8 30	4 15
11 20	6 12	"	.....Mercersburg..... "	7 45	2 55
12 00	6 35	"	.....Loudon..... "	7 20	2 15
12 15	6 45	Arr.....	Richmond..... "	7 10	2 00
P. M.	P. M.			A. M.	P. M.

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The exciting foreign news of the week is the attempt by the Fenians to blow up the English Government House.

A special cable dispatch to the New York *Sun* from London says:—

Every part of Westminster, the Abbey, the Houses of Parliament, the great structures of the public offices, the clubs and dwelling-houses, were violently shaken to-night by a tremendous explosion. At 9 o'clock precisely a great detonation was heard, followed by the crash of glass falling from thousands of windows. A deliberate attempt had been made to blow up part of the Government Offices, the part occupied by Sir Charles Dilke and the Local Government Board, in the immense building bounded by Parliament street, Downing street, Charles street, and St. James' Park. The apartments in question front on Charles street, and are almost level with the pavement. The walls are of great thickness and of solid masonry, and the windows protected by a massive stone balustrade. Opposite, fifty yards away, is the King Street Police Station. Fifty feet away a sentry guards the Parliament street front. Charles street is dark and unfrequented at night, which partly explains the extraordinary fact that no lives were lost. The dynamite was placed on the window-sill inside the balustrade, where the fuse when burning would be concealed from the view of any one passing.

The force of the explosion was terrific. The great stone balustrade was obliterated, the massive masonry rent to fragments, and the pavement shattered and ground to powder. A wooden structure opposite was blown into splinters, and a mass of stone was driven through the wall of the house beyond it.

Inside the office there remained nothing but splintered wood, broken plaster, walls burst asunder—an indescribable scene of destruction. The street was completely covered with the fragments of broken plate glass, blown bodily out and shatteted to atoms.

The doors of the King Street Police Station were burst in by the blast of air, and the detachment present was prostrated. Broken timbers and masses of stone were sent flying into King street. People crossing at Parliament street were knocked down. A hansom and horse were flung across the sidewalk against the front of the Whitehall Club, in which the great plate-glass windows were driven in a shower into the rooms.

Everywhere the greatest consternation prevailed. People poured out of their houses, the broken glass cracking under their feet. In the House of Commons the alarm was general. Many members left immediately, the lobby was emptied, and people rushed out of Westminster Hall.

Some 200 police and a detachment of the fire brigade took possession of Charles street and drew a cordon around the building, which no one but members of Parliament and public officials were allowed to pass. As the alarm spread, thousands flocked from all parts toward Westminster and the most intense excitement prevailed, the report rapidly gaining currency that the House of Commons had been blown up.

No one to-night pretends to explain the motive or purpose of the act. It is ascribed to the Irish Invincibles, as a matter of course, and is described as part of a Fenian plot, a threat and a warning to the Government. One thing only is certain—it was a deed of frightful recklessness and atrocity, and only an inexplicable good fortune prevented it from being attended with the most serious fatality.

London, March 17th.—The *Post's* correspondent at Berlin says Prince Bismark has abandoned his intention of submitting a bill for the revision of May laws until more positive and conciliatory result are obtained from the negotiations with the Roman Curia.

Acknowledgments.

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St. Paul's Orphan Home, Butler, Pa.

(Thanksgiving and Christmas Offerings.)

Received from John Lutz, Esq, New York, by Rev I F Busche, D D, $20 00. Alex Nimick, Esq, Pittsburg, 20 00. Jonathan Miller, by Rev S R Bridenbaugh, 2 00. John Biesecker, do, 2 00. A A Dieffenderfer, do, 1 00. Beaver chg, Rev M H Dieffenderfer, pastor, do, 17 16. St Mark's Ch, Crawford county, Rev John W Pontius, 27 90. St John's do, do, do, 9 14. Zion's do, do, do, 8 05. Trinity do, do, do, 20 00. Curlsville chg, Rev J M Evans, pastor: St Luke's cong, do, 13 75. Curllsvile do, do, 14 70. Rimersburg do, do, 5 15. Mt Zion do, do, 3 00. Saegerstown chg, Rev Joseph H Apple, D D, 25 00. St Jacob's S S, South Bend chg, Rev I S Hartzel, 10 00. Mt Union cong, do do, do, 1 25. Manor Station Mite Soc, by Miss Annie M Brinker, 10 00. B. WOLFF, Jr, Treasurer.

50 Wood St., Pittsburgh, Pa.

PHILADELPHIA MARKETS.

Wholesale Prices.

MONDAY, March 19, 1883.

FLOUR.—We quote supers at $3.25@3.75; winter extras at $3.75@4.25; Pennsylvania family at $5@5.12; Ohio and Indiana do. at $5.50@6.25; St. Louis and Southern Illinois do. at $5.50@6.25; Minnesota clears at $5.75@6; do. straight at $6.12@6.75, chiefly $6.25@6.50; do. patent at $7@8, and winter patent at $6.25@7, as to quality. Rye Flour was lower at $3.75@4, as to quality, with sales of 150 barrels.

WHEAT.—Exporters were not bidding freely, but one cargo of 50,000 bushels No. 2 red was sold at $1.20½, f. o. b.; sales also of 3600 bushels No. 2 red in elevator at $1.18¾, with $1.18¾ bid and $1.19¼ asked for March; 30,000 bushels April at $1.19¼ down to $1.19, reacting to $1.19¼ bid and $1.19½ asked at the close; 5000 bushels May at $1.21½; 45,000 bushels do. at $1.21¼, with $1.21¼ bid and $1.21⅝ asked at 1, P. M., but closing firm at $1.21½, with $1.21⅝ bid and $1.22¼ asked for June.

CORN.—Sales reported comprised 3000 bushels rejected at 55@60c., as to quality and location; 1200 bushels No. 3 mixed at 60c. in grain depot, and 62c. on Richmond track; 3000 bushels steamer afloat and in elevator at 63c.; 8000 bushels sail mixed and yellow afloat and in elevator at 66¼c., with 66¼c. bid and 66¾c. asked at 1 o'clock for March in elevator, but at 2, P. M., 66¾c. was bid and refused.

OATS.—Sales of 2 cars No. 2 mixed at 51½@52½c.; 4 cars No. 3 white at 52½@53c.; 6 cars No. 2 white at 53½@54c., chiefly 53½c. Futures were ¼c. lower and dull, closing at 52¾c. bid and 54c. asked for March; 52½c. bid and 52¾c. asked for April; 52⅝c. bid and 53½c. asked for May, and 53⅜c. bid and 53¾c. asked for June.

RYE was dull and unchanged at 68@70c., as to quality, for Pennsylvania.

CHEESE.—We quote New York full cream choice at 14½@14¾c.; do. fair to good, 13@13½c.; Ohio flat fine, very scarce, at 13½@13¾c.; do. fair to good, 12½@13c.; Pennsylvania part skims, choice to fancy, 8¾@9½c.; do. fair to prime, 8@8¾c., and full skims, 5@7c., as to quality.

EGGS.—Sales in round lots at 21c. for Western extras and 21@21½c. for near-by extras, closing at 21½c. in barrels; Duck Eggs were firm at 32@33c., and Geese eggs at 31c.

Live Stock Prices.

The receipts for the week were: Beeves, 2400; sheep, 7500; hogs, 3200. Previous week, Beeves, 3300; sheep, 8500; hogs, 3500.

BEEF CATTLE were in light supply, and with a good demand and higher prices West rates advanced ¼c. ₱ lb. Quotations: Extra, 7¼@7½c.; good, 6¾@7c.; medium, 6¼@6½c.; common, 5½@6c.; fat cows, 4@5½c.

MILCH COWS were fairly active at $30@70.

CITY DRESSED BEEVES were active and prices closed firm at 8@10c., while Western dressed were readily taken and closed firm at 9¼@10c.

HOGS were in moderate demand and prices in sympathy with the West advanced ¼c. Quotations: Extra, 11¼@11½c.; good, 10¾@11c.; medium, 10¼@10½c.

SHEEP were in good demand and prices were ¼c. higher. Quotations: Extra, 7@7¼c.; good, 6⅝@6¾c.; medium, 6@6¼c.; common, 5@5¾c.; culls, 3¾@4¾c.; lambs, 5@8c.; veal calves, 7@9c.

135 CHRISTOPHER STREET, N. Y. DEAR SIR: From overwork I had become very much depressed. I had a bad cough, with general weakness and prostration. My physician examined my lungs, and said I had con-umption, and ordered me to take VITALIZED PHOSPHATES. In three months which I have taken it I have entirely regained my health, both bodily and mental, and have increased 22 pounds in weight. Respectfully, MARY RANKIN. For Sale by druggists or by mail, $1.00. F. CROSBY CO., 666 Sixth Ave., N. Y.

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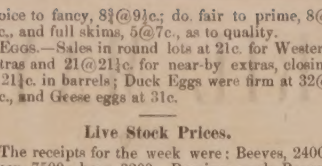

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THE CENTURY FOR APRIL.

SIX FULL PAGE ILLUSTRATIONS.

W. D. HOWELLS'S new novel, "A Woman's Reason," begun in February, is continued in this number. The story is attracting wide attention, and the first editions of both the preceding numbers, containing the opening chapters, were exhausted almost immediately upon issue. New editions are now ready, and copies may be had of dealers or the publishers. New subscribers should begin with February and secure this story entire.

The April CENTURY also contains:

The Capitol at Washington, by BEN: PERLEY POORE. An interesting anecdotal and descriptive article, including reminiscences of many eventful scenes in the Capitol. Among the numerous illustrations are striking portraits of DANIEL WEBSTER and JOHN RANDOLPH.

Emerson. An appreciative and critical essay by E. C. STEDMAN, dealing mainly with EMERSON as a poet, with portrait engraved by COLE from a daguerreotype of EMERSON in the prime of life.

The Song of Songs. A scholarly article by ELLICE HOPKINS, discussing Solomon's Song from the point of view now generally accepted in Biblical criticism.

Eugene Fromentin. A biographical sketch of the famous French writer and painter of Oriental scenes, by HENRY ECKFORD: with full-page reproductions of two of his paintings.

The Passion Play at Oberammergau. A charming, picturesque paper by "H. H."

At Sea. By JOHN BURROUGHS; accompanied by a full-page engraving drawn with the graver, by ELBRIDGE KINGSLEY. This is the picture so highly commended by Dr. SEYMOUR HADEN in a recent lecture in New-York.

Plotters and Pirates of Louisiana. By GEORGE W. CABLE. A graphic sketch of the pirates of Barataria, whose leaders were the notorious Lafitte brothers, with illustrations.

Visiting the Gypsies, by CHARLES G. LELAND, with pictures by JOSEPH PENNELL.

The Other Contents include the last chapters of Mrs. BURNETT'S novel, "Through One Administration," "Anastasia," a short story by H. H. BOYESEN, an illustrated paper by BARNET PHILLIPS on "The Primitive Fish-hook," poems, departments, etc., etc.

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Next outer-circle, south entrance to main building.

Little two-colored checks, so little as to be unique, so little as to be half-lost to the eye, quite lost two or three yards off. Sixteen different effects; some strong and some so dull as to approach plain colors. $1.

The fifty large bright plaids at 50 cents that we have spoken of before are intrinsically worth more than these; but they are so different that both are not likely to please the same person. The large 50-cent bright plaids are perhaps the cheapest lot of goods ever in the store. We have not done them justice in calling them dollar plaids. They are $1.25 for 50 cents.

Second circle, south-east from center.

Rather fine but not fashionable writing-paper for 5 cents a quire and 5 cents a pack for envelopes; the end of a sort that was fashionable two years ago, and then cost just three times as much. Smooth, rather heavy, octavo size, with baronial envelopes; water-marked with horizontal lines, which some writers always want, not being able to dispense with ruling altogether.

Third circle, north-west from center.

Satins of eighteen colors have come at $1.25. Already we had satins at 75 cents and $1 of about the same number of colors. There is something very singular in the colors of this season; and the singularity shows in satins quite as markedly as in anything.

Gros de Suez (Gros de Londres is the very same) is a fine-ribbed silk with a heavy rib here and there. The effect is rather of heavy ribs wide apart upon a flat surface. One of the new silk fabrics, which seem likely to be a favorite. In the new colors, of course; $1.35.

More of the same $1.25 black rhadame for $1.

Next outer-circle, south entrance to main building.

The mottled effects, that we noticed in dress-cloths the other day, have got into little-check cloths for ulsters and jackets, $1.50; 54-inch.

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